



Engraved by P. Reason,

*A Colored Young Man of the City of New York 1835*

THE

# FOUNTAIN,

FOR EVERY DAY IN THE YEAR.

The fear of the Lord is a fountain of life.

Prov. xiv, 27.

For precept must be upon precept . . . line upon line . . .  
here a little, and there a little. — Isa. 28: 10.

NEW-YORK:

JOHN S. TAYLOR,

Brick Church Chapel, opposite the City Hall.

1836

*Long perfect*

Spec. Coll / Anti-slavery

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1. *On this day, 1832, the first Anti-Slavery Society in the U. S. was formed at Boston.*

Then the Lord said unto Moses, go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, let my people go, that they may serve me. *Ex. 9: 1.* Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. *Ps. 80: 9.*

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2. Remember them that are in bonds, as bound with them; And them which suffer adversity, as being yourselves also in the body. *Heb. 13: 3.*

To one who said the suitable time had not yet come to exert ourselves on the subject of slavery, a lady born and educated at the South, replied; "If thou wert a *slave* toiling in the fields of Carolina, I apprehend thou wouldst think the time had *fully* come."

3. This is my commandment, That ye love one another, as I have loved you.  
*John 15: 12.*

Oh, Father, when the softened heart  
Is lifted up in prayer to thee,  
When earthly thoughts awhile depart,  
And leave the mounting spirit free—  
Then teach us that our love, like *thine*,  
O'er all the realms of earth should flow,  
A shoreless stream—a flood divine—  
To bathe and heal the heart of wo.

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4. And hath made of one blood all nations of men for to dwell on all the face of the earth. *Acts 17: 26.*

We must not allow that negroes are men, lest we ourselves should be suspected of not being *Christians*.—*Montesquieu.*

5. If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well ; but if ye have respect to persons, ye commit sin. *James 2 : 8, 9.*

A Boston clergyman begged a female abolitionist to remember the mothers of the South, with their infants in their arms. She replied, " I do remember the mothers of the South, with their infants in their arms ; but I remember them *without regard to color.*"

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6. The expectation of the poor shall not perish for ever. *Ps. 9 : 18.*

A certain refuge Christ can prove  
For all the poor oppress ;  
To save the people of his love,  
And give the weary rest.

1823,

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7. And they have cast lots for my people; and have given ~~a man~~ for a harlot, and sold a girl for wine, that they might drink. *Joel 3: 3.* *boy*

He finds his fellow guilty of a skin  
Not colored like his own; and having power  
To enforce the wrong for such a worthy  
cause  
Dooms and devotes him as his lawful prey.  
*Cowper.*

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8. Therefore, all things whatsoever that  
ye would that men should do to you,  
do ye even so to them. *Matt. 7: 12.*

If you believe in God above,  
Obey this written law of love!  
Unloose at once the galling cord,  
That binds the captive to his Lord!  
*H. F. Gould.*

Married 1823

9. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee ; he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates where it liketh him best ; thou shalt not oppress him. *Deut. 23 : 15, 16.*

The lot is wretched, the condition sad,  
Whether a pining discontent survive,  
And thirst for change ; or habit hath subdued  
The soul depressed—dejected—even to love  
Of her dull tasks and close captivity.

*Wordsworth.*

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10. And he said unto them, Go ye into all the world, and preach the gospel to every creature. *Mark 16 : 15.*

Prejudice against color is a stone covering the well of the waters of life ; and never can it be given freely to all the nations, till this be removed.—*George Thompson.*



Learn  
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JANUARY.

11. I know that the Lord will maintain  
the cause of the afflicted, and the right  
of the poor. *Ps.* 140 : 12.

Hast thou not promised long ?

We fain the day would see,  
When Ethiopia's trampled sons  
Shall stretch the hand to thee.

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12. He that despiseth the gain of op-  
pressions, that shaketh his hands from  
holding of bribes, that stoppeth his ears  
from hearing of blood, and shutteth his  
eyes from seeing evil, he shall dwell on  
high ; his place of defence shall be the  
munitions of rocks ; bread shall be  
given him ; his waters shall be sure.  
*Isa.* 33 : 15, 16.

What sinners value, I resign ;  
Lord, 'tis enough if thou art mine.

13. She openeth her mouth with wisdom, and in her tongue is the law of kindness. *Prov. 31 : 26.*

Shall we behold, unheeding,  
Life's holiest feelings crushed?  
When woman's heart is bleeding,  
Shall woman's voice be hushed?  
*E. M. Chandler.*

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14. How canst thou say I am not polluted? In thy skirts is found the blood of the souls of the poor innocents... Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold I will plead with thee, because thou sayest, I have not sinned. *Jer. 2 : 23, 34, 35.*

If you have made a happy slave, you have made a degraded man.—*Edmund Burke.*

**15.** Thus saith the Lord my God:  
Feed the flock of the slaughter, whose  
possessors slay them, and hold them-  
selves not guilty; and they that sell  
them say, Blessed be the Lord, for I am  
rich; and their own shepherds pity  
them not. *Zec. 11: 4, 5.*

He who hath  
The Bible, need not stray;  
Yet he who hath, and will not give  
That Heavenly Guide to all that live,  
Himself shall lose the way.  
*James Montgomery.*

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**16.** Masters, give unto your servants  
that which is just and equal; knowing  
that ye also have a Master in heaven.  
*Col. 4: 1.*

Is it expedient our slaves to free?  
Do what is right—that is expediency.

**17.** For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.  
*Psa. 12: 5.*

Now break the chain—the yoke remove—  
And smite to earth oppression's rod,  
With those mild arms of Truth and Love,  
Made mighty through the living God!  
*J. G. Whittier.*

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**18.** Rob not the poor because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them.  
*Prov. 22: 22.*

Yet I see the white man gain  
His riches by the negro's pain;  
See him close his eyes and ears—  
To his brother's cries and tears.

**19.** Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. *2 Cor. 6 : 17.*

I know a young lady, who read Clarkson's History of the Slave-Trade, when she was *seven years old*, and could never after be persuaded to eat, drink, or wear, any thing produced by slave-labor. Would that abolitionists of maturer years might copy the example !

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**20.** The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy ; yea, they have oppressed the stranger wrongfully. *Ezek. 22 : 29.*

When at the judgment God shall call,  
*Where is thy Brother?*—say,  
What mean ye to the Judge of all  
To answer on that day.—*E. L. Follen.*

**21.** When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. *Ps.* 50 : 18.

A distinguished member of Congress from the North, made a speech, in which he attempted to justify slavery by Scripture. When he had finished, John Randolph, of Virginia, said to a person near him, " Well, sir, I consider slavery a necessary evil ; but I envy neither the head nor the heart of a man, who can defend it on *principle*."

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**22.** Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. *Prov.* 31 : 8, 9.

Let all who know that God is just,  
That Jesus came to save,  
Unite in the most holy cause  
Of the forsaken slave.—*E. L. Follen.*

**23.** Break off thy sins by righteousness,  
and thine iniquities by showing mercy  
to the poor. *Dan. 4 : 27.*

Then Afric's sons shall hear no more  
The tyrant's in the Christian's name ;  
Nor tears of wasting anguish pour  
Unpitied o'er his life of shame.  
But taught to love thee, by the love  
That bids his long-worn fetters break,  
He too shall lift his soul above,  
And serve thee for thy mercy's sake.

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**24.** Woe unto you, lawyers ! for ye  
have taken away the key of knowledge.  
*Luke 11 : 52.*

Of all monopolies, a monopoly of *knowledge*  
is the worst. Let it be as active as the  
ocean—as free as the wind—as universal  
as the sunbeams.—*L. M. Child.*

25. The righteous considereth the cause of the poor ; but the wicked regardeth not to know it. *Prov.* 29 : 7.

Let sorrow bathe each blushing cheek,  
Bend piteous o'er the tortured slave,  
Whose wrongs compassion cannot speak,  
Whose only refuge is the grave.

*Mrs. Morton.*

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26. But it is good to be zealously affected always in a good thing. *Gal.* 4 : 18.

We ought not to lose a single hour in doing away the multiplied wrongs of the slaves by their actual admission to that liberty to which the God of nature has entitled them, and which in its consequences would give them all other blessings.—*Wilberforce.*



**27.** They traded the persons of men,  
and vessels of brass in thy market.  
*Ezek. 27: 13.*

My God! what wish can prosper, or what  
prayer,  
For those who deal in cargoes of despair;  
Or drive a loathsome traffic—gauge, and  
span,  
And buy the muscles and the bones of man?  
*Cowper.*

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**28.** The Lord lifteth up the meek; he  
casteth the wicked down to the ground.  
*Ps. 147: 6.*

Touch the flinty hearts that long  
Have remorseless done them wrong;  
Ope the eyes that long have been  
Blinded to each guilty scene;  
That the slave—a slave no more—  
Grateful thanks to thee may pour.

29. And where the Spirit of the Lord  
is, there is liberty. 2 Cor. 3: 17.

'Tis liberty alone which gives the flower  
Of fleeting life its lustre and perfume,  
And we are weeds without it.

*Cooper.*

30. For no man buyeth their merchan-  
dise any more . . and slaves, and souls  
of men. Rev. 18: 11, 13.

But woe for those who trample o'er a mind,  
A deathless thing—they know not what  
they do,

Or what they deal with!—man perchance  
may bind

The flower his step hath bruised:—or light  
anew

The torch he quenches; or to music wind  
Again the lyre-string from his touch that  
flew—

But for the SOUL! O tremble and beware  
To lay rude hands upon God's mysteries  
there!

**31.** The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives. *Luke 4: 18.*

Ye Christians! ministers of him,  
Who came to make men free!  
When at the Almighty Maker's throne  
You bend the suppliant knee—  
From the deep fountains of your soul  
Then let your prayers ascend,  
For the poor slave—who hardly knows  
That God is still his friend.

*E. L. Follen.*

*The first Anti-Slavery Society ever established was formed in London, on this day, 1823, the Duke of Gloucester, President, and W. Wilberforce, one of the Vice-Presidents.*

And the men did the work faithfully.  
*2 Chron. 34, 12.*

1. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth the finger, and speaking vanity. *Isa. 58: 9.*

We weep, repenting of the pride,  
That chilled our narrow souls so long;  
Oh, Father! may Christ's suppliant tide  
Erase our deep and cruel wrong.

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2. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? *Psa. 94: 20.*

By virtue of special compact, Shylock demanded a pound of flesh, cut nearest to the heart. Those who sell mothers separately from their children, likewise claim a legal right to human flesh; and they too cut it nearest to the heart.—*L. M. Child.*

3. Better is a little with righteousness,  
than great revenues without right. *Prov.*  
16: 8.

He from whose hand all power proceeds,  
Ranks its abuse among the foulest deeds ;  
Considers *all* injustice with a frown,  
But marks the man who treads his fellow  
down. *Cowper.*

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4. For he shall deliver the needy when  
he crieth ; the poor also, and him that  
hath no helper. He shall redeem their  
soul from deceit and violence ; and pre-  
cious shall their blood be in his sight.  
*Psa.* 72: 12, 14.

To Heaven, poor slave, address thy prayer,  
And it shall find acceptance there ;  
For thou hast surely said, O God,  
That thou wilt break the oppressor's rod.

5. The highway of the upright is to depart from evil. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. *Prov.* 16: 17, 19.

Then speed the joyful time—  
Bend every heart of pride—  
Till humbled lord, and slave set free,  
Shall worship side by side.

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6. But thine eyes and thy heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. *Jer.* 22: 17.

My ear is pained,  
My soul is sick, with every day's report  
Of wrong and outrage, with which this earth  
is filled.

There is no flesh in man's obdurate heart,  
It doth not feel for man. *Cowper.*

7. Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. *Isa. 58: 1.*

Again the gospel precept give ;  
Teach them this rule to know,  
Such treatment as ye would receive,  
Be willing to bestow.

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8. All the brethren of the poor do hate him ; how much more do his friends go far from him ; he pursueth them with words, yet they are wanting to him. *Prov. 19: 7.*

The hue that makes a mortal shun  
His brother mortal here,  
In rays from heaven's unclouded sun  
Will fade and disappear. *H. F. Gould.*

9. The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. *Joel* 3: 6, 7.

What mean ye that ye dare to rend  
The mother's heart ;  
Brothers from sisters, friend from friend,  
How dare you bid them part ? *E. L. Follen.*

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10. God is no respecter of persons.  
*Acts* 10: 34.

The tree that from Immanuel's land  
Immortal bloom receives,  
Is planted where the Ethiop's hand  
May reach its healing leaves. *H. F. Gould.*



**11.** He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? *Mic. 6 : 8.*

Shall we never learn to be just to our fellow-creatures ? Shall we blindly pursue the imaginary advantages of the moment, and neglect the still but solemn voice of God, till  
Vengeance in the lurid air

Lifts her red arm, exposed and bare ?

*Professor Barton.*

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**12.** When he maketh inquisition for blood, he remembereth them ; he forgetteth not the cry of the humble. *Ps. 9 : 12.*

I tremble for my country, when I reflect that God is just, and that his justice cannot sleep for ever.—*Thomas Jefferson.*

13. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. *Ex. 5: 2.*

A sheriff in Georgia accustomed to sleep during the proceedings of court, was once suddenly awakened by a loud peal of thunder, and exclaimed, "Silence!" The Southerners are aroused from deep slumbers—and they loudly call for "Silence;" but, like the sheriff, they wist not that it is the voice of God!—*D. L. Child.*

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14. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. *Jer. 3: 15.*

What mean ye that ye bruise and bind  
My people, saith the Lord,  
And starve your craving brothers's mind  
That asks to hear my word? *E. L. Follen.*

**15.** And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. *Isa. 14: 3.*

Success *will* come. Not by the influence of wealth, or the might of eloquence ; but by the simple power of Truth—which must and will prevail, though earth and hell combine against it.—*L. M. Child.*

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**16.** Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed ; to turn aside the needy from judgment, and to take away the right from the poor of my people. *Isa. 10: 1, 2.*

I do not mean to intimate that every possessor of slaves must necessarily be a Nero ; but if he *chooses* to be one, there is no earthly power to prevent him.—*Dr. Torrey.*

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**17.** Woe to the bloody city ! It is all full of lies and robbery ; . . . The noise of a whip, and the noise of the rattling of the wheels, and of the prancing of horses. . . The mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. *Nahum* 3 : 1, 2, 4.

What page of human annals can record  
A deed so bright as human rights restored !  
O, may that god-like deed, that shining page,  
Redeem our fame, and consecrate our age !  
*Hannah More.*

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**18.** And the work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance for ever. *Isa.* 32 : 17.

Do not *fear* to turn from wrong—  
For they who have clean hands grow strong.  
*H. F. Gould.*

19. And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him. *Lev. 25: 35.*

But do we understand our spiritual brotherhood? Do we feel ourselves to be derived from one Heavenly Father, in whose image we are all made, and whose perfection we may constantly approach? Do we feel that there is one divine life in our own and in all souls? This seems to me the only true bond of man to man. *Dr. Channing.*

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20. But if ye have respect to persons, ye commit sin. *James 2: 9.*

Thy children all,—though hue and form  
Are varied in thine own good will,—  
With Thy own holy breathings warm,  
And fashioned in Thine image still.  
*J. G. Whittier.*

**21.** Comfort ye, comfort ye my people,  
saith your God. *Isa.* 40 : 1.

Alas ! for those to whom thy word  
Of light and love is never given ;  
For those whose ears have never heard  
The promise and the hope of heaven !  
For broken heart, and clouded mind,  
Whereon no human mercies fall—  
Oh, be thy gracious love inclined,  
Who, as a Father, pitiest all !

*J. G. Whittier.*

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**22.** And they will deceive every one his  
neighbor, and will not speak the truth.  
They have taught their tongue to speak  
lies, and weary themselves to commit  
iniquity. *Jer.* 9 : 5.

How dare we lift our hands to heaven, and  
pray,  
Till we have cast our cherished sins away ?

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**23.** Say ye not a confederacy to all them to whom this people shall say a confederacy ; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your fear. *Isa. 8 : 12, 13.*

The only true courage is that which impels us to do right, without regard to consequences. To fear a populace is as servile as to fear an emperor. The only salutary restraint is the fear of God.

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**24.** This poor man cried, and the Lord heard him, and saved him out of all his troubles. *Psa. 34 : 6.*

Trust Him : your hope shall not be vain ;  
Your mourning time shall cease ;  
For years of suffering, toil, and pain,  
He'll give you rest and peace.

25. By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through. *Eccl.* 10 : 18.

Of the multitude who seek an asylum in the empire of liberty, how many turn their steps to the region of the slave? None. There is a malaria in the atmosphere of those regions, witnessed in a sparse population of freemen, deserted habitations, and fields without culture. Even the wolf, after the lapse of a hundred years, returns to howl over the desolations of slavery. *Mr. Custis, of Virginia.*

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26. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well . . . If ye be willing and obedient, ye shall eat the good of the land. *Isa.* 1 : 16, 17, 19.

Duties are our's; events are God's.

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**27.** For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree bring forth good fruit ; for every tree is known by his own fruit. *Luke 6 : 43, 44.*

Slavery is the very Upas-tree of the moral world ; beneath whose pestiferous shade all intellect languishes, and all virtue dies.

*Andrew Thompson.*

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**28.** For the time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Tim. 4 : 3, 4, 5.*

We ought not to shrink from the investigation of truth, however unpopular ; nor conceal it, whatever the profession of it may cost.

*Message of Gov. Miller, of N. C.*

29. And have no fellowship with the unfruitful works of darkness, but rather reprove them. *Ephes. 5: 11.*

Men will never run against the tide  
Of woman's favor. Let oppression be  
No subject for your dalliance or your smiles.  
Stretch not your hand to robbery—whisper  
not

The tender vow to murder—though he come  
In all the proud authority of LAW,  
With gilded trappings, and in pompous state:  
Nor smile on him, who says these things are  
good—

The weak apologist, who sanctions crime  
By precept, though his practice may condemn.

Remember this—'Tis crime to smile on  
crime!

*F. H. Whipple.*

1. For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. The Lord's throne is in Heaven: his eyes behold, his eyelids try the children of men. *Ps. 11: 2, 4.* Accumulated experience will never enable the proud and the selfish to estimate rightly the strength and perseverance of those who labor from serious convictions of duty. Ambition and worldly prudence may be intimidated by calumny and insult; but conscience is made of sterner stuff.—*L. M. Child.*

*Act of Parliament decreed that no slave should be landed in the Colonies after this day, 1808.*

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2. Blessed are the merciful, for they shall obtain mercy. *Matt. 5: 7.*

I would not rank among the number of my friends,

The man that needlessly sets foot upon a worm.  
*Cowper.*

14175.  
**3.** And the Servant of the Lord must not strive; but be gentle unto all men. . . In meekness instructing those that oppose themselves. 2 Tim. 2: 24, 25.

When Charles Stuart was about to deliver an Anti-Slavery address in Connecticut, a violent young man from Georgia said to him, "If it was not for your black coat I would strike you." The speaker meekly replied, "And if you did, friend, I should not do the same by you."

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**4.** But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned . . knowing of whom thou hast learned them. 2 Tim. 3: 13, 14.

There is no courage but in innocence;  
 No constancy but in an honest cause.

J. Pierce born 1723

5. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. *John* 3: 20.

The slave states require laws to stop discussion; alarmed at printed handkerchiefs; vexed because mustard is imported in English newspapers, with speeches in favor of freedom; and send back the Token for 1836, because it declares slavery a stain!

Suspicion always haunts the guilty mind,  
The thief doth fear each bush an officer.

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6. The effectual, fervent prayer of a righteous man availeth much. *Jas.* 5: 16.

Think of the slave in your hours of prayer,  
When worldly thoughts in your hearts are  
dim;

Offer your thanks for the bliss ye share,  
But pray for a brighter lot for him.

7. Behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. *Eccl. 4: 1.*

Oh, woman! from thy happy hearth  
Extend thy gentle hand to save  
The poor and perishing of earth—  
The chained and stricken slave!  
Oh, plead for all the suffering of thy kind—  
For the crushed body and the darkened  
mind. *J. G. Whittier.*

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8. Woe unto him . . . that useth his neighbor's service without wages, and giveth him not for his work. *Jer. 22: 13.*

The slave system inflicts an incalculable amount of human suffering, for the sake of making a wholesale waste of labor and capital.—*Harriet Martineau.*

9. Thou shalt not avenge, nor bear any grudge against the children of thy people ; but thou shalt love thy neighbor as thyself. *Lev. 19 : 18.*

Just God ! behold the negro's woe,  
The white man's sin forgive ;  
Open his heart thy love to know,  
To bid his brother live.

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10. Woe unto you, when all men shall speak well of you ! for so did their fathers to the false prophets. *Luke 6 : 26.*

Ridicule and reproach have been abundantly heaped upon the laborers in this righteous cause. Power, wealth, talent, pride, and sophistry, are all in arms against them. But God and Truth are on their side.

*L. M. Child.*

11. If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? *Job 31: 13, 14.*

All ye who cherish daughters, as the shrine  
Where look or thought impure may never  
come,

Oh, pity her, whose agonizing cries  
Tell she is witness of a daughter's wrongs?  
*F. H. Whipple.*

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12. But go ye and learn what that meaneth, I will have mercy, and not sacrifice. *Matt. 9: 13.*

But think not thou hast mercy found,  
If thine own heart yet hard remains,  
If love in thee doth not abound,  
To break thy fellow-servant's chains.



**13.** Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long suffering and doctrine. *2 Tim. 4 : 2.*

Be faithful in thy Lord's employ,  
Use well the talents he has given,  
Or never, never hope to enjoy  
The glorious rewards of heaven.

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**14.** And let us not be weary in well doing ; for in due season we shall reap if we faint not. *Gal. 6 : 9.*

Only let us act with an earnestness and perseverance worthy of the cause in which we are engaged. The blessing of heaven will recompense us ; and we shall have wiped away a stain justly to be regarded as the foulest that ever dishonored the annals of a free and enlightened people.—*Wilberforce*

15. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. *Ps. 72 : 4.*

Fatal mistake! their time runs on,  
Their dread account proceeds,  
And their not doing is set down,  
Among their darkest deeds.

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16. For one is your master, even Christ,  
and all ye are brethren. *Matt. 23 : 8.*

Then dare not others' rights invade ;  
Dare not in hopeless bondage bind  
The man, though black, thy God has made,  
A brother, of immortal mind.

17. Look not every man on his own things, but every man also on the things of others. *Phil. 2: 4.*

Dear as freedom is, and in my heart's  
Just estimation prized above all price,  
I had much rather be myself the slave,  
And wear the bonds, than fasten them on  
him. *Cowper.*

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18. Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the Lord. *Psa. 14: 4.*

The supporters of the slave *system* will hereafter be regarded with the same public feelings, as he who was an advocate for the slave *trade* now is. How is it that legislators and public men are so indifferent to their fame?—*Jonathan Dymond.*

19. Make thy shadow as the night in the midst of the noon-day ; hide the outcasts ; betray not him that wandereth. *Isa.* 16 : 3.

They found them slaves ! But who that title gave ?

*The God of Nature never formed a slave !*

Though fraud, or force, acquire a master's name,

Nature and justice must remain the same.

Nature imprints upon whate'er we see,

That has a heart and life in it, " Be Free !

*Cowper.*

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20. Defend the poor and fatherless ; do justice to the afflicted and needy. Deliver the poor and needy ; rid them out of the hand of the wicked. *Psa.* 82 : 3, 4.

Do not the Scriptures all invite—  
The insulted negro and the white ?

**21.** But whoso hath this world's good,  
and seeth his brother have need, and  
shutteth up his bowels of compassion  
from him, how dwelleth the love of God  
in him? *1 John 3: 17.*

To thy throne, O God of nations,  
Hear the voice of millions cry!  
Whom the power of earthly stations  
Dooms in bondage still to sigh.

*Jones.*

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**22.** Her princes in the midst thereof are  
like wolves ravening the prey, to shed  
blood, and to destroy souls, to get dis-  
honest gain. *Ezek. 22: 27.*

Such wrongs in any place would find a tear—  
But call for stronger, deeper feeling *here.*

**23.** And her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. *Ezek. 22: 28.* The Presbytery of Winchester, Virginia, resolved *unanimously*: "The dogma that slavery is necessarily sinful, and ought to be immediately abolished, is directly and palpably contrary to the plainest principles of common sense, and common humanity, and to the clearest authority of the word of God!"

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**24.** Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. *Jer. 6: 15.*

Female slaves are without protection, without money, and trained to implicit obedience. Oh! how many have fallen before this temptation; so many, that it has almost ceased to be a shame to fall! *J. D. Paxton.*

**25.** A new commandment I give unto you, that ye love one another. *John* 13 : 34.

And grant, Oh, Father ! that the time  
Of earth's deliverance may be near,  
When every land, and tongue, and clime,  
This message of thy love shall hear !  
When smitten as with fire from Heaven,  
The captive's chain shall sink in dust,  
And to his fettered soul be given  
The glorious freedom of the just !

*J. G. Whittier.*

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**26.** Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. *Matt.* 25 : 45.

Did Jesus Christ his grace prescribe ?  
Does he exclude the colored tribe ?

**27.** Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Matt.* 5: 44.

That faith, (beneath whose hallowed name,  
Ye work such deeds of sin and shame,)  
Which bids the sinner turn and live,  
Can teach the negro to forgive.

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**28.** I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold. *Isa.* 13: 11, 12.

To him the helpless, poor, oppressed,  
Shall never cry in vain;  
He comes to give the burdened rest,  
And break the captive's chain.



**29.** If thou seest the oppression of the poor, and violent perverting of judgment and justice : . . . marvel not at the matter ; for he that is higher than the highest regardeth. *Eccl. 5 : 8.*

My boy ! my darling boy ! Oh, burst my heart—

He's not *my* boy—he is my master's slave !  
Poor slave, love not the boy, nor her who bore him—

To-morrow's sun may see them torn away  
From me for ever ! *Slave's Soliloquy.*

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**30.** Deliver me from the oppression of man, so will I keep thy precepts. *Ps. 119 : 134.*

They who could dare to take the name  
Of him who came from heaven to save—  
On them the sin ! On them the shame !  
*They make a heathen of the slave.*

*E. L. Follen.*

**31.** Am I therefore become your enemy, because I tell you truth? *Gal. 4: 16.*

Men that love their vices say, that telling the truth bluntly doeth more harm than good, and filleth the world with evil, and setteth men by the ears. Men list not to be disturbed in their sins; and when one saith boldly, Thou art the man, men say that such a one lacketh in charity, and ought to be shut up, as a troubler of the peace; when it is nothing but their sins that do trouble the peace.—*Latimer.*

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### *Slavery.*

Slavery is contrary to reason, justice, nature, the principles of law and government, the whole doctrine, in short, of natural religion, and the revealed voice of God.—*Thomas Clarkson.*

Bondage is winter, darkness, death, despair; Freedom, the sun, the sea—the mountain and the air. *Montgomery.*

1. Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. *Matt. 23: 27.*

In allusion to the phrase, "*three fifths of all other persons*," used in our constitution, in order that it might not be stained with the word *slave*: "Would to God!" said John Randolph, "that our own consciences were not stained." —

2. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. *Prov. 28: 13.*

To think that man—thou just and righteous God!

Should stand before thee with a tyrant's rod,  
'O'er creatures like himself—with souls from thee—

And yet to boast of perfect liberty!—*Moore.*

**3.** Men ought always to pray, and not to faint. *Luke 18: 1.*

Friend of the helpless and the faint,  
Where shall I lodge my deep complaint?  
Where but with thee, whose open door  
Invites the helpless and the poor.

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**4.** Whosoever doth not righteousness is not of God; neither he that loveth not his brother. *1 John 3: 10.*

We at the North boast much of the strength of our abhorrence of slavery; but its shameful weakness may be measured by our continued contempt of the free people of color among us; by our continued cruel fraud on the rights of this unhappy portion of our countrymen. Let no person who feels this contempt, or is a party to these frauds, have the face to pretend that his bosom swells with righteous indignation at the *enslavement* of the colored man.—*Gerrit Smith.*

5. Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver, and the poor for a pair of shoes. And a man and his father will go in unto the same maid, to profane my holy name. *Amos 2 : 6, 7.*

The condition of slaves often renders them very profligate ; their master's children mingle with them, and practise the same vices ; and in some instances, father and sons are involved in one common ruin.—*John Rankin, of Ohio.*

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6. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. *Isa. 11 : 4.*

Poor though I am, despised, forgot,  
Yet God, my God, forgets me not ;  
And he is safe, and must succeed,  
For whom the Lord vouchsafes to plead.

7. Thou shalt have none other gods before me. *Ex. 20: 3.*

Oh, Lord, how glad poor negro be, he had no other God but thee. But massa no let him have you. His massa make him work all day—and at night, no let come teach him. God tell me I must 'bey him first. Massa say I must 'bey him first. What sal I do? God very good—perhaps I forgive poor negro, if him 'bey massa first: massa no forgive me, if I 'bey God first.—*Negro Commentary.*

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8. Thou shalt not make unto thee any graven image. *Ex. 20: 4.*

In my own country, priests make many gods—some stone; some wood; some gold. Dey no beat me there—let me work for myself. White man say he know the true God—that his God all full of love. Here black man always slave—him child always slave—me not understand dis.—*Negro Com.*

**9.** Thou shalt not take the name of the Lord thy God in vain. *Ex. 20: 7.*

How can me learn dat? Massa swear—driver swear—missis swear. Oh, Lord, forgive poor negro—how can he stop swear? dey all swear and curse poor negro so.—*Negro Commentary.*

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**10.** Remember the Sabbath-day to keep it holy. *Ex. 20: 8.*

Oh, God, when will massa let me keep holy de Sabbath-day? All six days long poor negro mus work for his massa—seventh day, mus work for himself—or him's wife, and him's pickaninny mus starve wid him. Massa shoot—massa sleep—driver flog. Oh, Lord, tell massa give poor negro time, oder day, work for himself—so him can rest on Sabbath-day.—*Negro Commentary.*

**11. Honor thy Father and thy Mother.****Ex. 20: 12.**

Who dey be? Where negro's fader and moder? How can him honor dem? Suppose him see driver flog him fader—what can he do? Suppose him see driver throw down him moder—flog her—she bleed? If slave say one word, driver curse him—flog him too. Oh, Lord, tell massa let poor negro alone to honor fader and moder.—*Negro Commentary.*

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**12. Thou shalt not kill. Ex. 20: 13.**

Missionary man tell me, if I be angry in heart dat same like murder. Bad white man make me angry all de day. Me think me like to kill de bad white man—he flog so—he take wifc—he take child—he no hear negro say one word—he mad. Oh, Lord, tell 'em not treat poor negro so bad—den he not so angry in heart, dat same like murder.—*Negro Commentary.*



13. Thou shalt not commit adultery.  
*Ex. 20: 14.*

They make me do dat. They no let me marry. Sometimes wicked massa take away wife—more times bad driver take away wife. Massa sell wife—massa sell child—heart most break; me think me never take up with 'nother wife. Oh, Lord, tell massa not take away negro's wife—not let oders take away—den negro can 'bey God.—*Negro Commentary.*

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14. Thou shalt not steal. *Ex. 20: 15.*  
Oh, my Fader in Heaven, white man steal me—my time—my work—my wages. Me no get 'nough eat—no bread—no yam;—wife cry—pickaninny cry—me most mad. Oh, Lord, tell massa pay me fair—tell massa no more steal me—no more steal my wages—den me no more steal him's sugar-cane. Me no owe massa anything—massa owe me too much.—*Negro Commentary.*

**15.** Thou shalt not bear false witness.

*Ex. 20: 16.*

Oh, Lord, white man bear false witness 'gainst poor negro. Dey say him slave—God call him man. How glad me be when massa tell truth 'bout poor negro, and say, him no slave, him man!—*Negro Commentary.*

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**16.** Thou shalt not covet. *Ex. 20: 17.*

Massa got Bible—what make him covet poor negro's wife—poor negro's wages—poor negro's child—poor negro's body—poor negro's soul. He no let negro learn read Bible. Suppose him pickaninny too hungry—and he carry little bit of sugar-cane, and say, Here, you suck dat? Massa he find out—he swear—he call me thief—dat too bad! Oh, Lord, turn his heart—let him not covet, steal, and 'buse poor negro so. Oh, Lord, help poor slave himself not covet.—*Negro Commentary.*

**17.** Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me ? Let my people go, that they may serve me. *Ex. 10 : 3.*

What mean ye that ye make them toil  
Through long and dreary years,  
And shed like rain upon your soil  
Their blood and bitter tears ? *E. L. Follen.*

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**18.** If she [a maid-servant] please not her master who hath betrothed her to himself, then shall he let her be redeemed ; to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. *Ex. 21 : 8, 9.*

Who that reads this will say that negro slavery resembles servitude among the Hebrews ?

19. By reason of the multitude of oppressions, they make the oppressed to cry ; they cry out by reason of the arm of the mighty. *Job 35 : 9.*

Oh, hear the wailing cry—  
The wretched slave complains,  
His brother's hand deep wrong inflicts,  
And binds in galling chains.  
With scoffs that brother sees  
Those chains his body bind,  
And draws the more debasing cords  
Around the immortal mind.

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20. Beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth. *Luke 12 : 15.*

The greatest evil we can fear,  
Is to possess our portion here.

**21.** Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke! *Isa. 58: 6.*

Hearts from sleep awaken;  
Freedom, with uplifted eye,  
Owns herself mistaken;  
Love and mercy sweetly plead;  
Justice urges to the deed;  
Reason's powerful voice is heard;  
Loud is God's commanding word.

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**22.** Endure hardness as a good soldier of Jesus Christ. *2 Tim. 2: 3.*

Let the storm rage on;  
An honest man is still an unmoved rock,  
Washed whiter, but not shaken by the  
shock.

**23.** Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully. *1 Peter, 2 : 18, 19.*

There is a fount whose waters gush  
With life beyond the grave,  
At which the master will not blush  
To drink beside his slave.

*H. F. Gould.*

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**24.** Deliver the poor and needy, rid them out of the hand of the wicked. *Psalms 82 : 4.*

Oh, then save her from a doom  
Worse than aught that ye can hear;  
Let her pass not to the tomb,  
In her bondage and despair.

25. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers. *Matt. 23 : 4.*

I would not have a slave to till my ground,  
To carry me, to fan me while I sleep,  
And tremble when I wake, for all the wealth  
That sinews bought and sold have ever  
earned. *Cowper.*

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26. Be not afraid, only believe. *Mark 5 : 36.*

Let us not betake ourselves to the common arts and stratagems of nations ; but fear God, and put away the evil which offends him : and trust not in man, but in the living God ; and it shall go well for England !  
*William Penn.*

27. And rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness.  
*Joel 2 : 13.*

With humble heart, with pride subdued,  
With firm resolves to sin no more,  
Pray God thy heart may be renewed,  
His pardon and his love implore.

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28. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.  
*Ps. 35 : 7.*

The plantations of the South are graveyards of the mind; the inexpressive countenances of the slaves are monuments of souls expired; and their spiritless eyes their epitaphs. *J. A. Thome, of Kentucky.*



**29.** Cry mightily unto God ; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? *Jonah 3 : 8.*

Oh, rouse ye—ere the storm comes forth—  
The gathered wrath of God and man—  
Like that which wasted Egypt's earth,  
When hail and fire above it ran.

*J. G. Whittier.*

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**30.** Trust in the Lord, and do good ;  
so shalt thou dwell in the land, and ve-  
rily thou shalt be fed. *Ps. 37 : 3.*

To those who fear and trust the Lord,  
His mercy stands for ever sure ;  
From age to age his promise lives,  
And the performance is secure.

1. The poor is hated even of his own neighbor; but the rich hath many friends. He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he. *Prov. 14: 20, 21.*

Great Father, who created all,  
The colored and the fair,  
Oh, listen to a mother's call,  
Hear thou the negro's prayer;  
Yet once again thy people teach  
With lessons from above,  
That they may practise what they preach,  
And all their neighbors love.

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2. Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit. *Eccl. 7: 8.*

When William Penn was threatened with imprisonment in the Tower, he replied: "Well, friend, thy strength will never equal my patience."

**3.** Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye, therefore, partakers with them. *Ephes. 5: 6, 7.* One of the best, if not the *very best* means, of spreading and strengthening at the North a just sense of the wickedness and horrors of American slavery, is *abstinence from the products of slave-labor* ; a means too, which, in the self-denial it involves, is most happily suited to convince our Southern brethren of the sincerity of our language against slavery.—*Gerrit Smith.*

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**4.** It is good that thou shouldst take hold of this ; yea, also from this withdraw not thine hand. *Eccl. 7: 18.* The slave-dealer, the slave-holder, and the slave-driver, are virtually the agents of the *consumer*. Whatever we do by another, we do ourselves.—*E. Hicks.*

5. It is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him ; for it is his portion. *Eccl. 5 : 18.* The mind of a slave is like a watch without its main-spring. You may take hold of its hands and move them round ; but you cannot make them go alone. But make that slave a freeman, restore his long-lost but inalienable rights, and by that *single act* you have put the main-spring back again.

*Amos A. Phelps.*

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6. Thou shalt not oppress a hired servant that is poor and needy . . At his day thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it ; lest he cry against thee unto the Lord, and it be sin unto thee. *Deut. 24 : 14, 15.*

*John J. Brown*      *Amos A. Phelps*  
*1841*      *1841*

7. Have we not all one father? Hath not one God created us? *Mal.* 2: 10.

There is a peaceful home above,  
Where all who bear, below,  
The cross of Christ, with faith and love,  
As equal heirs may go.  
Our Father, let thy Spirit come,  
And bring us light divine—  
To guide us to that blissful home,  
And seal us, Lord, as thine!

*H. F. Gould.*

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8. Ask, and ye shall receive. *John*  
16: 24.

Prayer an answer will obtain,  
Though the Lord awhile delay;  
None shall seek his name in vain,  
None be empty sent away.

9. Let mine outcasts dwell with thee  
Moab; be thou a covert to them from  
the face of the spoiler. *Isa. 16: 4.*

If I'm designed yon lordling's slave,  
By Nature's law designed,  
Why was an independent wish  
E'er planted in my mind?—*Burns.*

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10. For what is a man profited, if he  
shall gain the whole world and lose his  
own soul? *Matt. 16: 26.*

Be wise then, Oh, ye worldly tribe,  
Nor sell your conscience for a bribe  
When Satan tempts you to begin,  
Resist him and refuse to sin.  
Bad is the bargain, on the whole,  
To gain the world and lose the soul.  
*Hannah More.*

**11.** Rise up, ye women that are at ease ; hear my voice, ye careless daughters ; give ear unto my speech. *Isa.* 32 : 9.

Christian daughter, sister, wife !  
Ye who wear a guarded life—  
Ye whose bliss hangs not, like mine,  
On a tyrant's word or sign,  
Will ye hear with careless eye,  
Of the wild despairing cry,  
Rising up from human hearts,  
As their latest bliss departs ?

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**12.** For God hath not given us the spirit of fear, but of . . love. *2 Tim.* 1 : 7.

At one time I thought this system would be overthrown in blood ; but a hope gleams across my mind, that *our* blood will be spilt, instead of the slave-holders' ; that *our* lives may be taken, and theirs spared.

*A. Grimké,*

**13.** Servants obey in all things your masters according to the flesh ; not with eye-service, as men pleasers, but in singleness of heart, fearing God.  
*Col. 3 : 22.*

Slavery ! virtue dreads it as her grave.—  
Patience itself is meanness in a slave.  
Yet if the will and sov'reignty of God,  
Bid suffer it awhile, and kiss the rod,  
Wait for the dawning of a brighter day,  
And snap the chain the moment when you  
may ! *Cowper.*

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**14.** Finally, be ye all of one mind, having compassion one of another ; love as brethren, be pitiful, be courteous.  
*1 Pet. 3 : 8.*

Has not our mighty Maker, God,  
Made all the nations of one blood ?  
Who is he dares this truth dispute,  
And sink his brother to a brute ?



15. If any man thirst, let him come unto me and drink. *John 7 : 37.*

When he in lowly prayer would bend  
Before an Everlasting Friend ;  
Learn how to reach those mansions blest,  
Where even he at length may rest ;  
By a stern master's jealous pride,  
*This* blessing too may be denied—  
He may forbid his care-worn slave  
To look for hope beyond the grave.

*The Congress of the U. States passed a law on this day, 1820, declaring the Slave-trade*  
PIRACY.

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16. No man having put his hand to the plough and looking back, is fit for the kingdom of God. *Luke 9 : 62.*

'Twere base to sacrifice the truth, to save  
Our names from foul reproach—our bodies  
from the grave. *W. L. Garrison.*

17. When they were come out, they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. *Matt. 8: 32.*

It is important that *principles* should be established in the mind; especially in this age, when so few are able to distinguish between right and wrong—when a spirit is abroad, that would grieve over the emancipation of a *Man* from a legion of devils, if it were the means of destroying a herd of *swine*.—*Professor Gregg.*

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18. Look upon mine affliction and my pain. *Psa. 25: 18.*

Hark! heard ye not that piercing cry,  
Which shook the waves and rent the sky?  
E'en now, e'en now, on yonder western  
shores, [roars.  
Weeps pale despair, and writhing anguish

19. Say to them that are of a fearful heart, Be strong, fear not. For in the wilderness shall waters break out, and streams in the desert. *Isa. 35: 4, 6.*

Ye fearful saints, fresh courage take !  
The clouds ye so much dread  
Are big with mercies, and shall break  
In blessings on your head.—*Cowper.*

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20. Let every one that nameth the name of Christ, depart from iniquity. *2 Tim. 2: 19.*

We blush with holy shame, that men  
Who bear thy sacred name, O God !  
Should dare one single man enslave,  
Or shed one drop of human blood.

*Rowland Hill.*

*Journal at Coker*

*1854.*

**21.** Because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. *Dan. 9 : 16.*

When a Missionary Agent was sent to the Delaware Indians, to speak to them of the joy and freedom bestowed by the Gospel, they replied: " We cannot forget that there are among you a people compelled to suffer great hardships, and lead miserable lives, merely because they differ from you in color. When we hear that *they* are made free and joyful, we will gladly receive your missionaries."

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**22.** The preacher sought to find out acceptable words : and that which was written was upright, even words of truth. *Eccl. 12 : 10.*

Rebuke each flagrant sin, reprove the dull  
delay, [way.  
Allure the world to heaven, and lead the

**23.** Even so ye also outwardly appear righteous unto men— *Matt. 23: 28.*

All men are by nature free and independent, and have certain inherent rights; of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; viz. the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.—*Constitution of Virginia.*

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**24.** But within ye are full of hypocrisy and iniquity. *Matt. 23: 28.*

A black man in Virginia demanded that Africans should share the benefits of American liberty; and supported this demand by the Bill of Rights. In such cases, where refutation is impossible, *all* tyrannies resemble each other. The negro suffered on the gallows.—*Gregoire.*

25. So God created man in his own image, in the image of God created he him. *Gen. 1: 27.*

In the taking of a prize, the religious sailor most prizeth the men's lives whom he takes; though some of them may chance to be negroes or savages; and it is the custom of some to throw them overboard. But our captain counts the image of God nevertheless his image, cut in ebony as if done in ivory.—*Fuller's Holy State.*

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26. Only let your conversation be as it becometh the Gospel of Christ. *Philip. 1: 27.*

Blessed are the meek, who stand afar  
From rage and passion, noise and war;  
God will secure their happy state,  
And plead their cause against the great.  
*Watts.*

**27.** But exhort one another daily, while it is called to-day ; lest any of you be hardened through the deceitfulness of sin. *Heb. 3 : 13.*

We merely beg leave fraternally to discuss the morality of matters with our brethren of the South. We will not blame them for the legacy they have received from their ancestors, but merely warn them of that they are about to bequeath to posterity.—*Samuel H. Cox.*

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**28.** Though the Lord be high, yet hath he respect unto the lowly. *Psa. 138 : 6.*

Blessings abound where'er he reigns ;  
The prisoner leaps to lose his chains ;  
The weary find eternal rest,  
And all the sons of want are blest.

**29.** Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. *Matt. 5: 23.*

Be not deceived; God is not mocked. *Gal. 6: 7.* —

**30.** Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. *Acts 20: 26, 27.*

To steal a man, or to rob him of his liberty, is a greater sin than to steal his property, or to take it by violence. And to hold a man in a state of slavery, who has a right to his liberty, is to be every day guilty of robbing him of his liberty, or of man-stealing.—*Jonathan Edwards.*



**31.** Hold fast the form of sound words.  
*2 Tim. 1: 13.*

Men of natural softness and timidity, of a sincere but effeminate virtue, will be apt to look on these bolder spirits as violent and uncharitable; and the charge will not be wholly groundless. But that deep feeling of evils, which is necessary to effectual conflict with them, and which marks God's most powerful messengers to mankind, cannot breathe itself in soft and tender accents. The deeply moved soul *will* speak strongly, and *ought* to speak strongly, so as to move and shake nations.—*Dr. Channing.*

"If there is a God in your country," said a poor Mauritius slave to a lady about to embark for England, "tell him what we suffer!"

"Do you believe it to be possible for religion and slavery to exist together for any length of time?" "I think not."—*Ex. of Mr. Knibb before Com. of House of Lords.*

**1.** Woe unto you scribes and Pharisees, hypocrites ! [Ye] say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. *Matt. 23 : 29, 30, 31.*

The Anti-Slavery Society tolerates no compromise with principle. It regards with dismay and horror the doctrine that is fast becoming popular—that expediency is duty, but duty is not expediency—that the guilt of oppression is to be thrown back upon our ancestors, and repentance left to posterity.

*W. L. Garrison.*

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**2.** Take heed that ye despise not one of these little ones. *Matt. 18 : 10.*  
There is no soul despicable in the eyes of religion and humanity.—*Ganganelli.*

**3.** Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. *Eccl. 8: 11.*

Hear ye no warning in the air?

Feel ye no earthquake underneath?

Up—up—why will ye slumber where

The sleeper only wakes in death?

*J. G. Whittier.*

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**4.** For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. *Matt. 7: 2.*

A firm belief in the Providence of a benevolent Creator assures us, that no system founded on the oppression of one part of mankind can be beneficial to another.—*Petition to Parliament.*

**5.** Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. *Matt. 7: 12.*

And if that blessed law be true,  
They tell me Jesus preached to you,  
'Tis well perhaps to veil its light,  
From the poor bondsman's aching sight;  
Lest too clearly he might trace  
The records of a Father's grace;  
Read his own wrongs in words of flame,  
And his lost birthright proudly claim.

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**6.** Ye know that your labor is not in vain in the Lord. *1 Cor. 15: 58.*

For freedom's battle once begun,  
Bequeathed from bleeding sire to son,  
Though baffled oft, is always won.

7. And many shall follow their pernicious ways : by reason of whom the way of truth shall be evil spoken of. 2 *Pet.* 2 : 2.

The subject of slavery was discussed at an infidel meeting. Certain sermons of Christian ministers, wherein an attempt was made to *defend* slavery from the Bible, were read and commented upon. The speaker then described the accursed system as it really is—its slothfulness, pride, licentiousness, and cruelty ; and ended by saying, contemptuously, “ Will ye believe a book which sanctions a system like this ? ”

8. But thou shalt love thy neighbor as thyself. *Lev.* 19 : 18.

Philanthropy, from every breast  
Thy streams should ceaseless flow—  
Our neighbor is the weak, the opprest,  
And every child of woe.—*H. F. Gould.*

9. And the goat shall bear upon him all their iniquities unto a land not inhabited. *Lev. 16: 22.*

While there exists, in the midst of us, an internal slave-trade unsurpassed in scenes of anguish and cruelty, orators tickle the ears of the people, by lauding our humanity in abolishing the foreign slave-trade, after our own independent government *had continued it by law for twenty years!* Peleg Sprague, in his speech at Faneuil Hall, repeated this flattery; but fearful, perhaps, that our Southern masters would not tolerate a disrespectful mention of the slave-trade, he added, with marked emphasis, "*The foreign slave-trade, I mean, sir.*"

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10. And through covetousness shall they with feigned words make merchandise of you. *2 Peter 2: 3.*

These Christian brokers in the trade of blood, They buy, they sell, they steal, for gold. .

11. For in due season we shall reap,  
if we faint not. *Gal. 6 : 9.*

Oh, faint ye not, ye gathered band !  
Although your way be long,  
And they who ranged against you stand,  
Are numberless and strong.—*E. M. Chandler.*

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12. And thou shalt say unto them,  
Thus saith the Lord God . . . Be not  
afraid of them, neither be afraid of their  
words, though briers and thorns be with  
thee, and thou dost dwell among scor-  
pions . . . And thou shalt speak my words  
unto them, whether they will hear, or  
whether they will forbear. *Ezek. 2 : 4,*  
*6, 7.*

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—This is the day to speak  
For God, for conscience, and for freedom too!  
Heed not the danger—though your strength  
is weak, [you.  
Jehovah's arm is stretched and nerved for

**13.** Suffer the little children to come unto me, and forbid them not. *Mark 10: 14.*

The immense force of *first* impressions is on the side of the mother. She breaks up a soil which the roots of error, and the thorns of prejudice have not pre-occupied.  
—*L. H. Sigourney.*

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**14.** For thy sister . . . was not mentioned by thy mouth in the day of thy pride. *Ezek. 16: 56.*

We are thy sisters—God has truly said  
That of one blood the nations he has made.  
Oh, Christian woman, in a Christian land,  
Canst thou unblushing read this great command?

Suffer the wrongs which wring our inmost heart,

To draw one throb of pity on thy part!  
Our skins may differ, but from thee we claim  
A sister's privilege, and a sister's name.

*S. Foster.*



**15.** And the thing was true. *Dan.* 10: 1.

We do not believe that the abolitionists intend, or could if they would, excite the slaves to *insurrection*. We have most to fear from their organized action upon the *consciences and fears of the slaveholders themselves*.—*Duff Green*—a well-known advocate of slavery.

So full of artless jealousy is guilt,  
It spills itself in fearing to be spilt.

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**16.** That thou shouldst receive him forever; not now as a servant, but above a servant, a brother beloved, especially to me; but how much more unto thee, both in the flesh, and in the Lord? If thou count me, therefore, a partner, receive him as myself. *Phil.* 16.

Yet we are told the apostle Paul sanctions negro slavery, because he sent Onesimus back to Philemon!

17. If thy brother trespass against thee,  
rebuke him. *Luke 17 : 3.*

Your slaves, it may be urged, are well  
treated. That I deny. No man can ever  
be well treated who is deprived of his rights.  
—*Edward Rushton's Letter to Washington.*

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18. Woe to the rebellious children,  
saith the Lord . . . and that cover with  
a covering, but not of my Spirit, that  
they may add sin to sin. *Isa. 30 : 1.*

Canst thou, and honored with a Christian  
name,  
Buy what is woman born and feel no shame ?  
Trade in the blood of innocence, and plead  
*Expedience* as a warrant for the deed ?  
So may the ruffian, who with ghastly glide,  
Dagger in hand, steals close to your bed-side.  
Not he, but his emergence forced the door—  
He found it [*inexpedient*] to be poor.

**19.** And pray one for another. *James*  
5: 16.

Christian mother, when the prayer  
Trembles on the twilight air,  
And thou askest God to keep,  
In their waking and their sleep,  
Those whose love is more to thee  
Than the wealth of land or sea,  
Think of those who wildly mourn  
For the loved ones from them torn !

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**20.** Be zealous, therefore, and repent.  
*Rev.* 3: 19.

We are told that we are urging the subject too fast. But while I feel a strong conviction that thousands have perished, and that thousands may yet perish, the victims of this cruel delay, my heart is too full to reply to the assertion.—*Charles Marriot.*

**21.** In thee have they set light by father and mother...they vexed the fatherless and the widow. *Ezek. 22 : 7.*

They've gone—they've gone. Master would sell them, though I told him I could not live without my children. I tried to make him sell me too; but he beat me away. I followed after them, and the drivers whipped me back. I shall never see my children again.—*The words of a negro mother of North Carolina.*

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**22.** My days . . . are spent without hope. *Job 7 : 6.*

Transmitted miseries and successive chains,  
The sole, sad heritage her child obtains—  
E'en this last wretched boon their foes deny,  
To live together, or together die.

*Hannah More.*

23. If I justify myself, mine own mouth shall condemn me. *Job 9: 20.*

The Commercial Gazette, of Boston, a violent pro-slavery paper, contains these words: "Free discussion! aye, as Petruccio says, 'all the mischief lies in a nutshell.' *Free discussion will lead directly to emancipation!*"

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24. Choose you this day whom you will serve. *Josh. 24: 15.*

Admit, for a moment, that slavery is, as is so confidently asserted, guaranteed by the Constitution: is not the liberty of speech and of the press also explicitly guaranteed? If it be found that they cannot co-exist, the question is before the country—which of them is best worth preserving?—*E. G. Loring.*

25. For all shall know me, from the least to the greatest. *Heb. 8:11.*

Welcome the hour when war shall cease,  
And man with man shall live in peace ;  
Then Ethiop's sons shall be restored,  
And live the freemen of the Lord.

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26. And all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you, according to your works. *Rev. 2:23.*

If ever the servants of God were a "flame of fire," this is the time to exhibit themselves such. You stand, my beloved brethren, under an opening heaven—by the tomb of a world rising from death. Be not half awake in such a day ! God will not suffer millions of his creatures, in the midst of a Christian land, to live much longer without being able to read his word.—*Edward D. Griffin.*

**27.** Thou art become guilty in thy blood that thou hast shed... therefore have I made thee a reproach unto the heathen, and a mocking to all countries.  
*Ezek. 22: 4.*

There is a blot among thy stars—  
A cord is in thine hand—  
A stain upon thy face, that mars  
The beauty of our land !

*H. F. Gould.*

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**28.** The Lord executeth righteousness and judgment for all that are oppressed.  
*Ps. 103: 6.*

The widow and the fatherless  
Fly to his aid in sharp distress ;  
In him the poor and helpless find  
A judge most just, a father kind.

*Watts.*

**29.** And I will be a swift witness against...those that oppress the hiring in his wages. *Mal. 3 : 5.*

Columbia, favored of the skies !  
How can thy banner wave,  
While at thy feet thy neighbor lies  
A crushed and broken slave ?  
*H. F. Gould.*

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**30.** For thou wilt save the afflicted people. *Ps. 18 : 27.*

Let mammon hold, while mammon can,  
The bones and blood of living man ;  
Let tyrants scorn, while tyrants dare,  
The shrieks and writhings of despair ;  
The end *will* come—it will not wait—  
Bonds, yokes, and scourges, have their date ;  
Slavery itself must pass away,  
And be a tale of yesterday.  
*J. Montgomery.*



**1.** And whatsoever ye do, do it heartily, as to the Lord, and not unto men. *Col. 3 : 23.*

I am for speedy, immediate abolition. I care not what caste, creed, or color, slavery may assume. I am for its total, its instant abolition. Whether it be personal or political, mental or corporeal, intellectual or spiritual, I am for its immediate abolition. I enter into no compromise with slavery ; I am for justice, in the name of humanity, and according to the law of the living God.

*O'Connell.*

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**2.** Thou shalt not defraud thy neighbor, neither rob him. *Lev. 19 : 13.*

Look where the son of Afric sighs  
For rights enjoyed by thee !  
He is thy neighbor—loose his ties,  
And set the bondman free.—*H. F. Gould.*

3. Is any among you afflicted? Let him pray. *James 5: 13.*

Man bends the heart and bows the knee,  
And feels in prayer that he is free.

*S. Forten.*

4. For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. *Gal. 5: 13, 14.*

To-day we'll not discourse of British wrong,  
Of valorous feats in arms by freemen bold,  
Nor spit on kings, nor tauntingly call names;  
But we will fall upon our bended knees,  
And weep in bitterness of heart, and pray  
Our God to save us from his gathering wrath;  
We will no longer multiply our boasts  
Of liberty, till all are truly free.

*W. L. Garrison.*

5. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof. *Lev. 25: 10.*

The great bell in the Old State-House, Philadelphia, bears the preceding inscription. It is always rung on the 4th of July, though one sixth of the inhabitants of this country are in slavery.

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6. Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor; behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine. *Jer. 34: 17.*

Earth is sick,  
And Heaven is weary of the hollow words,  
Which states and kingdoms utter, when they  
Of truth and justice.—*Wordsworth.* [talk

7. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I . . . might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. *Jer.* 9: 1, 2.

The late Rev. John H. Rice, of Va., said with reference to so little being effected by missionary efforts from the United States, "this nation is so wicked that God cannot consistently stamp its moral image upon the heathen world."

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8. Thou that makest thy boast of the law, through breaking the law dishonorest thou God? *Rom.* 2: 23.

You are boastful of your own rights, you are violaters of the rights of others.—*Rushton*.

9. [*Abolitionists mobbed in New-York, this day, 1834.*]

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. *Acts 7 : 57.*

When John Murray was preaching, one of his opponents threw a brickbat at him. He took it up, and smiled as he said : " This is a *hard* argument, but not a *convincing* one.

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10. [*Mobs continued.*] But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel. *Phil. 1 : 12.*

I have heard of fathers who whipped their boys to make them remember ; but I have never heard of one so foolish as to whip a boy to make him *forget*.—*D. L. Child.*

**11.** [*Mobs continued.*] Yea, the hand of the princes and rulers hath been chief in this trespass. *Ezra, 9: 2.*

But what is worse, and what we Europeans (accustomed to liberty, if not to "perfect equality,") can scarcely comprehend, is that this outbreak of the most democratic of people is in *favor of Slavery!* The cause of slavery, lost every where else, is popular in America!—*Paris Journal des Debats.*

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**12.** And thou shalt become an astonishment, a proverb, and a by-word among all nations. *Deut. 28: 37.*

Who can with patience for a moment see  
The medley mass of pride and misery,  
Of whips and charters, manacles and rights,  
Of slaving blacks and democratic whites,  
And all the piebald policy, that reigns  
In free confusion o'er Columbia's plains '  
*Thomas Moore*

**13.** The wicked in his pride doth persecute the poor. *Ps. 10 : 2.*

*On this day, 1835, the colored population of Philadelphia were mobbed without provocation. Some were killed, several wounded, and many houses destroyed. During this, and similar outrages in New-York, the persecuted victims of prejudice behaved with perfect mildness and Christian forbearance.*

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**14.** But I say unto you, that ye resist not evil. *Matt. 5 : 39.*

Love suffers long with patient eye,  
Nor is provoked in haste ;  
She lets the present injury die,  
And long forgets the past. *Watts.*

15. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. 2 Cor. 6: 17.

Benjamin Lay having once walked a considerable distance, to converse with a gentleman of some note, was invited to partake breakfast with him. Perceiving a black servant in attendance, he inquired, "Is this man thy slave?" Being answered in the affirmative, he replied, "Then I will not share with thee the fruits of thy unrighteousness;" and immediately left the house.

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16. Shall we continue in sin? Rom. 6: 1.

Every man, who cannot show that his negro hath by his voluntary conduct forfeited his liberty, is obligated immediately to manumit him.—*Jonathan Edwards.*



17. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. *Ps. 18: 3.*

In God most holy, just, and true,  
I have reposed my trust ;  
Nor will I fear what flesh can do,  
The offspring of the dust. *Watts.*

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18. Beloved, think it not strange concerning the fiery trial, which is to try you. *1 Peter 4: 12.*

God in Israel sows the seeds  
Of affliction, pain and toil ;  
These spring up and choke the weeds,  
Which would else o'erspread the soil ;  
Trials make the promise sweet ;  
Trials give new life to prayer ;  
Trials bring me to his feet—  
Lay me low and keep me there.  
*Cowper.*

19. Fear not : for I am with thee . . . I will say to the North, Give up ; and to the South, Keep not back. *Isa. 43 : 5, 6.*

The battle is not yours ; but He whose care  
Has called you forth, awakens bold com-  
peers ;

The spirit of freedom, in the very air,  
A host already as by magic rears.

This spirit trust to guide your onward way ;  
'Tis this must shield you in the coming  
storm ;

An infant else might baffle all your sway—  
'Tis yours to embody, and control its form.

*J. Scott.*

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20. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *Isa. 57 : 20.*

That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment. *Job 20 : 5.*

**21.** And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. *Ex. 21: 16.*

Such was the Jewish law; but if we are true Christians, we shall have no *occasion* for penal statutes to restrain us from stealing or enslaving our brethren of the human species, and trading in the bodies of men.—*Scott's Family Bible.*

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**22.** Thus they have despised my people, that they should be no more a nation before them. *Jer. 33: 24.*

Deem our nation brutes no longer,  
Till some reason you can find,  
Worthier of regard, and stronger  
Than the color of our kind. *Cowper.*

23. Ye shall have one manner of law, as well for the stranger as for one of your own country; for I am the Lord your God. *Lev. 24: 22.*

—'Tis established by your partial laws,  
No slave bears witness in a white man's  
cause.

Beings you deem them of inferior kind,  
Denied a human or a thinking mind.

'Twere happy for your slaves, if this were  
true—

Were feelings lost to them, or given to you!

24. For I have not shunned to declare unto you all the counsel of God. *Acts 20: 27.*

It is well for Paul's character that the account we have of him has the approbation of the sacred volume. Nothing else saves him from the charge of being almost uniformly imprudent—if the proper test of prudence be that of *giving no offence.*—*J. D. Paxton.*

25. We are verily guilty concerning  
our brother. *Gen. 42 : 21.*

There is oppression in thy hand,  
A sin corrupting all the land—  
Repent thee then, and quickly bring  
Forth from the camp the accursed thing.

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26. Neither be ye called masters; for  
one is your Master, even Christ...  
And all ye are brethren. *Matt. 23 : 10, 8.*

God gave us only over beast, flesh, fowl,  
Dominion absolute ; that right we hold  
By his donation ; but man over men  
He made not lord ; such title to himself  
Reserving, human left to human free.

*Milton.*

27. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? *Rom. 8: 35.*

Shall outraged nature cease to feel?  
Shall mercy's tears no longer flow?  
Shall ruffian threats of cord and steel,  
The dungeon's gloom, the assassin's blow,  
Turn back the spirit roused to save  
Our truth, our country, and the slave?  
*J. G. Whittier.*

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28. In God have I put my trust: I will not be afraid what man can do unto me. *Ps. 56: 11.*

Onward then with sin contending,  
In the path the martyrs trod—  
God to thee his aid is lending—  
Onward! in the name of God!

**29.** Why hath Satan filled thine heart . . . to keep back *part* of the price of the land? . . . Thou hast not lied unto men, but unto God. *Acts 5: 3, 4.*

If the principles of our Declaration of Independence are true, we are the most unjust of nations. While we boastingly proclaim to the world that liberty and education are blessings to which every man has a right, we tyrannically combine to forbid those blessings to millions of our countrymen. This is adding hypocrisy to injustice, and deserves the reproof bestowed on Ananias.—*D. L. Child.*

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**30.** He that oppresseth the poor, reproacheth his Maker. *Prov. 14: 31.*

Remember, Heaven has an avenging rod—  
To smite the poor is treason against God.

*Cowper.*

31. It hath raised up from their thrones  
all the kings of the nations. All they  
shall speak, and say unto thee, art thou  
become like unto us? *Isa. 14: 9, 10.*

Go—let us ask of Constantine  
To loose his grasp on Poland's throat—  
And beg the lord of Mahmoud's line  
To spare the struggling Suliote.  
Will not the scorching answer come,  
From turbaned Turk and fiery Russ—  
“Go, loose your fettered slaves at home,  
Then turn and ask the like of us!”  
*J. G. Whittier.*

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Is this my country?  
The wonder and the envy of the world?  
Oh, for a mantle to conceal her shame!  
But why conceal the *shame*? We cannot  
Hide the *ruin* which her guilt will surely  
bring,  
If unrepented.—*Wilcox.*



**1.** *On this day, 1834, all the slaves in the British Colonies, 800,000 in number, were emancipated.*

Now, when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. *Jer. 34: 10.*

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**2.** This is the Lord's doing; it is marvellous in our eyes. *Ps. 118: 23.*

I will sing unto the Lord, for he hath triumphed gloriously. *Ex. 15: 1.*

Who is like unto the Lord our God... He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill. *Ps. 113: 5, 7.*

3. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. *Isa. 57: 2.*

He that walketh uprightly walketh surely. *Prov. 10: 9.*

The great doubt is solved! the negroes have passed from slavery to freedom, not only without the slightest irregularity, but with the solemn and decorous tranquillity of a Sabbath!—*Antigua Paper.*

'Tis the death-knell of American slavery!  
—*George Thompson.*

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4. Now all these things happened unto them for ensamples: and they are written for our admonition. *1 Cor. 10: 11.*  
Shall a republic be less free than a monarchy? Shall we in the vigor and buoyancy of our manhood, be less energetic in righteousness, than a kingdom in its age?—*Charles Stuart.*

**5.** Righteousness exalteth a nation : but sin is a reproach to any people. *Prov.* 14 : 34.

I rejoice to hear the guilt charged upon England! Yes, heap it upon sinning, erring England! So much the more need that I—a humble representative of England—should strive to atone for the mischief she has done. As you have copied England in her sin, copy her in her *repentance!*—*George Thompson.*

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**6.** Go, and do thou likewise. *Luke* 10 : 37.

Shall every flap of England's flag  
Proclaim that all around are free,  
From farthest Ind to each blue crag  
That beetles o'er the western sea?  
And shall we scoff at Europe's kings,  
When Freedom's fire is dim with us?  
And round our country's altar clings  
The damning shade of slavery's curse?

*J. G. Whittier.*

7. The lip of truth shall be established for ever. *Prov. 12: 19.*

Though all the winds of doctrine be let loose to play upon the earth, so *Truth* be in the field we do injuriously to doubt her strength. Let her and falsehood grapple! Who ever knew Truth put to the worse by a free and open encounter.—*Milton.*

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8. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. *1 Cor. 9: 26.*

They never fail, who die in a good cause—  
The block may soak their gore;  
Their heads may sodden in the sun;  
Their limbs be strung to city gates and castle walls;  
But still their Spirit walks abroad.

9. Take up the stumbling-block out of the way of my people. *Isa. 57: 14.*

Let us be careful that we do not *prevent* our colored population from becoming well-informed.—*L. M. Child.*

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10. *This day, 1835, Canaan [N. H.] school-house dragged into a swamp, by order of a Town Meeting, because some students were colored. An example had been given, the preceding year, by the town clerk of Canterbury—[Con.]*

And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana? *Acts 19: 35.*

11. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. *James 5: 4.*

What mean ye, when God's bounteous hand  
To you so much has given,  
That from the slave, who tills your land,  
You keep both earth and heaven.

*E. L. Follen.*

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12. Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. *Ps. 37: 1.*

Let sinners join to break your peace,  
And plot, and rage, and foam:  
The Lord derides them, for he sees  
Their day of vengeance come.

**13.** If any man will come after me, let him deny himself, and take up his cross, and follow me. *Matt. 16 : 24.*

If persecution is the means which God has ordained for Emancipation—then, in dependance upon *Him* for strength to bear it, I feel as if I could say, Let it come! For it is my deep, solemn, deliberate conviction, that *this is a cause worth dying for*. I say so from what I have seen, and heard, and known, in a land of slavery, where rests the darkness of Egypt, and the sin of Sodom.—*A. Grimké.*

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**14.** And all things whatsoever ye shall ask in prayer, believing, ye shall receive. *Matt. 21 : 22.*

Then let our humble faith address  
His mercy and his power ;  
We shall obtain delivering grace  
In the distressing hour.

15. If my people . . . shall humble themselves, and pray . . . and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chron. 7 : 14.

Oh, Heavenly Master, hear me while I lift up my heart in prayer for those unfortunate beings, who *call me master*. Oh God, make known unto me my whole duty toward them and their oppressed race; and give me courage and zeal to do it, at all events. Convince me of sin, if I be wrong in retaining them another moment in bondage.—*Bishop Mead, of Virginia.*

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16. Let him that stole, steal no more; but rather let him labor, working with his hands. . . *Ephes. 4 : 28.*

O, pity me buckra ! I hear em once tell me,  
Dat wrong for de *slaver* to steal and to sell  
me— [me !  
Den why does de massa *himself* buy and sell



**17.** The law is not made for a righteous man, but for the . . . ungodly and for sinners . . . for murderers of fathers and murderers of mothers, . . . for men stealers . . . for perjured persons. *1 Tim.* 1 : 9, 10.

The Christian religion is opposed to slavery, in its spirit and its principles ; it classes men-stealers among murderers of fathers and of mothers, and the most profane criminals upon earth.—*Porteus.*

Men-stealers ! The worst of all thieves ; in comparison of whom highway robbers and house-breakers are innocent ; and *men-buyers* are exactly on a level with *men-stealers*.—*John Wesley.*

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**18.** Yet our God hath not forsaken us in our bondage. *Ezra* 9 : 9.

The wretch that works and weeps, without relief,  
Has One who notices his silent grief. *Cowper.*

19. Because there is no truth, nor mercy . . . in the land. *Hos. 4: 1.*

Woe to the dark browed slave !

Bowed to the dust 'neath our relentless  
hand, [brand,

And stamped with foul oppression's hateful  
He passes to the grave.

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20. They are corrupt, and speak wickedly concerning oppression : They speak loftily : They set their mouth against the heavens. *Ps. 73: 8, 9.*

The Northern states were *compelled* to allow the South the importation of Slaves during twenty years ; though the *abominable* traffic was not then in less disrepute than it now is. The right to *import* implies the right to *hold* ; but I am told that some of the Anti-Slavery Society already maintain that the duties of *religion* and *morality* transcend those which result from the *constitution* and *treaties* !—*H. G. Otis,*

**21.** Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; which justify the wicked for reward. And he [the Lord] will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth. *Isa. 5 : 20, 23, 26.* No human institution . . is more manifestly consistent with the will of God, than domestic slavery, and no one of his ordinances is written in more legible characters, than that which consigns the African race to this condition.—*Gov. McDuffie.*

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**22.** Say unto them which daub it with untempered mortar, that it shall fall : there shall be an overflowing shower . . and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it ? *Ez. 13 : 11, 12.*

23. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. *Isa. 1: 25.*

Oh, what corruption has Ithuriel's abolition spear revealed in the churches!—*L. M. Child.*

If persecution can abolish slavery, it will also purify the church; and who that stands between the porch and the altar, weeping over the sins of the people, will not be willing to suffer, if such immense good can be accomplished?—*A. Grimké.*

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24. It is good for me that I have been afflicted. *Psa. 119: 71.*

Trials must and will befall;  
But, with humble faith to see  
Love inscribed upon them all,  
This is happiness to me.

*Cowper.*

**25.** The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy. *Ps.* 37: 14.

The Lord takes pleasure in the just,  
Whom sinners treat with scorn;  
The meek, who lie despised in dust,  
Salvation shall adorn.—*Watts.*

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**26.** Stand therefore . . . and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. *Ephes.* 6: 14, 15, 16.

The cause of liberty is most dear to my heart—liberty of body and of mind. I would have my fellow-beings, from the highest to the lowest, fear nothing but to do wrong; and I would have them fear this more than death.—*S. J. May.*

27. The judgments of the Lord are true and righteous altogether. *Ps. 19: 9.*

Though here is none to plead my cause,  
My soul appeals to thy just laws,  
Who will bring all things to the light;  
I know thy judgments, Lord, are right.  
*A Virginian Slave.*

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28. Which among them hath declared these things? *Isa. 48: 14.*

Ye Gospel preachers! why are ye so dumb  
Upon this solemn theme, to which each ray  
Of Revelation points? And has the world  
Such fascination, such corrupting power,  
And vile intimidation's force, as thus  
To paralyze all energies divine?  
*George Bourne.*

**29.** None of them can by any means redeem his brother, nor give to God a ransom for him ; for the redemption of their soul is precious. *Ps. 49: 7, 8.*

All the comfort I can have  
While I am here confined a slave,  
Is the strong hope that I'm made free,  
By thy rich blood once shed for me.  
*By a Virginian Slave.*

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**30.** Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. *Ps. 17: 7.*

Mine innocence wilt thou display,  
And make thy judgment's known,  
Fair as the light of dawning day,  
And glorious as the noon.—*Watts.*

**31.** Pride, fulness of bread, and abundance of idleness, was in her, and in her daughters ; neither did she strengthen the hand of the poor and needy.  
*Ezek. 16 : 49.*

Yes, lovely woman in her glory,  
Without a sigh can tell the story,  
Without a blush can roll in splendor,  
And chide the menials that attend her ;  
Can buy or sell, as caprice moves,  
Emmanuel's jewels, whom he loves ;  
Prized by the flippant auctioneer,  
Can buy or sell without a tear !

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When Benjamin Lay told his wife that he must leave the West Indies, because it was the country of slave-holders, she replied :  
“ I wish to leave Barbadoes ; lest by remaining here I might become leavened into the nature of the inhabitants, which is pride and oppression.”



**1.** I said not unto the seed of Jacob,  
Seek ye me in vain. *Isa.* 45 : 19.

For success in this great cause, we must look to the blessing of God ; and to obtain his blessing, we must use only such means as he approves.—*Wm. Jay.*

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**2.** Must I not take heed to speak that which the Lord hath put in my mouth ?  
*Num.* 23 : 12.

It is a duty not to keep back an important truth at any period ; for though there may be little hope of its being immediately acknowledged, it may tend to prepare the minds of others, and in due time produce a better and more impartial judgment, and a consequent triumph of truth.—*Silvio Pellico.*

3. A wonderful and horrible thing is committed in the land. *Jer.* 5: 30.

His children, sprung alike from sloth and vice,

Are born his slaves, and loved at market price. *Montgomery.*

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4. And mine hand shall be upon the prophets that see vanity, and that divine lies: . . . Because, even because they have seduced my people, saying, Peace; and there was no peace. And one built up a wall, and lo, others daubed it with untempered mortar. *Ezek.* 13: 9, 10. They tell us we must take man as he is—We must not disturb his prejudices; we must not rouse his passions. To take man as he is, in any such sense, is to leave him worse than you found him! An angel's spear must be had, whose touch will bring the toad to his proper shape, though it should start up a devil!—*Beriah Green.*

5. The lips of the wise disperse knowledge. *Prov. 15: 7.*

No outrage, no injury can equal that which is perpetrated by him, who would break down and subjugate the human mind; who would bring men to stand more in awe of outward authority, than of reason and conscience in their own souls.—*Channing.*

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6. For he that biddeth him God speed, is partaker of his evil deeds. *2 John, 11.*

To trade freely with oppressors, without laboring to dissuade them from such unkind treatment, tends, I believe, to make them more easy respecting their conduct, than they would be, if the cause of universal righteousness was humbly and firmly attended to,—*John Woolman.*

7. The law is good, if a man use it lawfully. 1 Tim. 1: 8. / 1730 1/2 1/4 1/2.

Slavery is the infringement of all laws. A law having a tendency to preserve slavery, would be the grossest sacrilege.—*Bolivar.*

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8. What mean ye that ye . . . grind the faces of the poor? Isa. 3: 15.

Pass as severe laws as you will, to keep these unfortunate creatures in ignorance, it is in vain, unless you can extinguish that spark of intellect which God has given them. Let any man who advocates slavery, examine the system of laws we have adopted (from stern necessity, it may be said) toward these creatures, and he may shed a tear upon *that*; and would to God, the memory of it might thus be blotted out for ever!—*Berry, of Virginia.*

9. And turn ye not aside . . . for the Lord will not forsake his people, for his great name's sake; because it hath pleased the Lord to make you his people. 1 Sam. 12 : 21, 22.

The ground upon which you stand is holy ground: never, never surrender it. If you surrender it, the hope of the slave is extinguished, and the chains of his servitude will be strengthened a hundred fold. But let no man take your crown, and success is as certain as the rising of to-morrow's sun.—

*A. Grimké.* —

10. But thou, O man of God, flee these things. 1 Tim. 6 : 11.

John Oberlin was so much impressed with the wretched condition of negro slaves employed in the cultivation of sugar and coffee, that he would never taste those articles, though the privation cost him a hard struggle.—*B. Lundy.*

**11.** Let us draw near with a true heart,  
in full assurance of faith. *Heb. 10: 22.*

In thine own appointed way,  
Now we seek thee, here we stay ;  
Lord, we know not how to go,  
Till a blessing thou bestow.  
Heal the sick, the captive free ;  
Let us all rejoice in thee. *Rippon.*

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**12.** There the wicked cease from  
troubling, and there the weary be at rest.  
There the prisoners rest together ; they  
hear not the voice of the oppressor. The  
small and great are there ; and the  
servant is free from his master. *Job*  
*3: 17, 18, 19.*

The bondman may have dropped the chain,  
That while on earth he wore ;  
Released from wrong, from toil and pain,  
To fear and weep no more.

**13.** Ye blind guides, which strain at a gnat, and swallow a camel. *Matt.* 23 : 24.

Strange indeed that the same voice, which pours forth indignation against the slave-trade, should be used to palliate the *system* ! Every reflecting mind must see that the trade is only an *incident* of the system. All the laws in the world can never stop the traffic, while the market is kept open.—*D. L. Child.*

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**14.** But know thou, that for all these things God will bring thee into judgment. *Eccl.* 11 : 9.

Poor wretch ! she moulders in the dust,  
Far from her native land ;  
But when both meet before the Just,  
Where shall her murderer stand ?

15. Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought ; but if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God. *Acts 5 : 38, 39.*

Men in every age and country, who, from the elevated situation they have assumed, catch the first rays of that divine light, which has not yet reached the crowd below, are always honorably distinguished by the hatred and compassion of the wicked and the weak.—*E. S. Abdy.*

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16. He is my defence ; I shall not be greatly moved. *Ps. 62 : 2.*

Still, still I am with thee—my promise shall stand—  
Through tempest and tossing I'll bring thee to land.



17. If a man say, I love God, and hateth his brother, he is a liar. 1 *John* 4: 20.

Let us not be deceived. We are hastening to the judgment seat of Christ. If we dare despise even the meanest of our species, then shall we be condemned as despisers of our Judge.—*Beriah Green*.

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18. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. *Matt.* 23: 23.

Who can reflect, unmoved, upon the round  
Of smooth and solemnized complacencies,  
By which, on Christian lands, from age to age,  
Profession mocks performance !

*Wordsworth.*

**19.** For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun? For all his days are sorrows, and his travail grief. *Eccl. 2: 22, 23.*

I've paid for myself—I've paid for my wife—  
But our sands are nearly run ;  
And the freedom I've bought with the toils  
of life  
Will have come with my setting sun.  
Time adds a weight to each month that rolls ;  
We soon shall rest in our graves ;  
We trust in Christ to redeem our souls—  
But we leave our *children slaves.*

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**20.** For wickedness is in their dwellings, and among them. *Ps. 55: 15.*

Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist.—*Burke.*

**21.** They hunt our steps, that we cannot go in our streets. *Lam. 4: 18.*

People in general are entirely unconscious that it is a very frequent thing for free colored persons to be kidnapped for the market. One of the most common tricks is to imprison them, under the pretence that they are runaway slaves, and bribe the jailer with a share of the spoil.

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**22.** They all lie in wait for blood; they hunt every man his brother with a net. *Mic. 7: 2.*

A representative in Congress acknowledged that he held a well-educated mulatto as a slave, who said he had been kidnapped from New-England, and who he had no doubt was as free as himself. Being asked how he could retain him, he replied, that such things were not much minded in his part of the country.—*Dr. Torrey.*

23. They are cruel, and have no mercy. *Jer. 6 : 23.*

Thus man devotes his brother and destroys ;  
And worse than all, and most to be deplored,  
As human nature's broadest, foulest blot,  
Chains him, and tasks him, and exacts his  
sweat,

With stripes, that mercy with a bleeding  
heart,

Weeps when she sees inflicted on a beast.

*Cooper.*

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24. Shall I not visit for these things ?  
saith the Lord : shall not my soul be  
avenged on such a nation as this ? *Jer.*  
*5 : 29.*

Thou noble tree of liberty !  
Should not thy verdure fade,  
O'er him who would his neighbor see  
Excluded from thy shade ?

*H. F. Gould.*

**25.** Oh, God, lift up thine hand : forget not the humble. Thou hast seen it ; for thou beholdest mischief and spite, to requite it with thy hand : the poor committeth himself unto thee. *Ps.* 10 : 12, 14

To this dear refuge, Lord, we come ;  
'Tis here our hope relies :  
A safe defence, a peaceful home,  
When storms of trouble rise.—*Steele.*

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**26.** The voice of thy brother's blood crieth unto me from the ground. *Gen.* 4 : 10.

Oh, whatever it costs, put a stop to its cry, before it be too late ; instantly, at any price, were it the half of your goods ; deliver thyself from blood-guiltiness. Thy hands, thy bed, thy furniture, thy house and thy lands, are stained with blood.—*John Wesley.*

**27.** Say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee. *Prov.* 3: 28.

Gentlemen say this is not the proper time to begin emancipation. Will they inform us when it will be *less* delicate, or attended with *fewer* difficulties, and at what period we shall be *better* enabled to meet them? Will it be after the resources of the state have been yet longer paralysed by the desolating influence of our present system?

*Summers, of Virginia*

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**28.** Have we not power to eat and to drink? Have we not power to lead about a sister, a wife . . . ? *1 Cor.* 9: 4, 5. Personal freedom is the right of every human being. He who deprived a fellow-creature of this right was absolutely criminal in so depriving him; and he who withholds is no less criminal in withholding.—*For.*

**29.** But can ye not discern the signs of the times ? *Matt. 16: 3.*

The world has heard the tocsin of truth, and is awaking. Man is felt to be man—whether European prejudice frown upon him on account of his station, or American prejudice because of his color.—*C. Follen.*

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**30.** And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. *2 Thess. 3: 5.*

Contentment, Lord, on me bestow,  
While I remain a slave below ;  
And while I suffer grief and wrong,  
May thy salvation be my song.

*A Virginian Slave.*

1. Because he hath violently taken away an house which he builded not. *Job 20 : 19.*

No hereditary claim, though approved by all the sovereign powers on earth, and confirmed by immemorial practice, holds good against the certificate of freedom, which every human being brings with him into this world, from the hand of the living God!—

*C. Follen.* —

2. Verily I have cleansed my heart in vain, and washed my hands in innocence. *Ps. 73 : 13.*

Slavery must be admitted to be a punishment of the highest order; and, according to every just rule for the apportionment of punishment to crimes, it would seem that *it ought to be applied only to crimes of the highest order.*—*Gov. Giles, of Virginia.*

Yet Virginia annually sells ten thousand human beings into slavery!



**3.** For unto whomsoever much is given,  
of him shall be much required. *Luke*  
12: 48.

It is said by your apologists that your feelings are inimical to slavery: then are you more culpable than the callous-hearted planter; for you persevere in a system that your conscience tells you to be wrong.

*Rushton's Letter to Washington.*

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**4.** For the love of money is the root of  
all evil. 1 *Tim.* 6: 10.

Slaves of gold! whose sordid dealings  
Tarnish all your boasted powers,  
Prove that you have human feelings,  
Ere you proudly question ours!

*Negro's Complaint, by Cooper.*

5. I am black, but comely . . . Look not upon me, because I am black, because the sun hath looked upon me : my mother's children were angry with me ; they made me keeper of the vineyards : mine own vineyard have I not kept. *Solomon's Song* 1 : 5, 6.

The white man has no pre-eminence by nature, above the black . . . All original difference between men, so far as the constitution of their nature is concerned, are the result of accidental causes, of climate, of soil, of local peculiarities.

*Professor Stuart.*

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6. The righteous . . . is ever merciful. *Psalms* 37 : 25, 26.

Tender and kind be all our thoughts ;  
Through all our lives let mercy run :  
So God forgive our numerous faults,  
For the dear sake of Christ his Son.

*Watts.*

7. And the frogs came up, and covered the land of Egypt. Ex. 8: 6.

One of those whose brotherly love induces them to drive their brethren away, said: "Moses and Aaron were Colonizationists; and as for the abolitionists, they are the frogs and lice of Egypt." George Thompson replied, "I joyfully hail the comparison. The abolitionists *are* the frogs and lice of Egypt; and they never will cease to come up into your houses, and into your bed-chambers, and into your kneading-troughs, till ye let the people go."

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8. For it was his from the Lord. 1 Kings 2: 15.

No man is by nature the property of another. The rights of nature must be some way forfeited, before they can be justly taken away.—*Johnson.*

9. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. *Ezek. 3: 18, 19.*  
If the pulpit be silent, whenever, or wherever there may be a sinner bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust.—*Daniel Webster, in allusion to the Slave trade.*

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10. It is not good to have respect of persons in judgment. *Prov. 24: 23.*  
No man, or set of men, are entitled to exclusive privileges.—*N. C. Dec. of Rights.*

**11.** The expectation of the poor shall not perish for ever. *Ps. 9 : 18.*

Friend of the poor ! the friendless save !  
Giver of freedom ! help the slave !—*Heber.*

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**12.** And Pharaoh commanded the same day the task-masters of the people . . . saying, ye shall no more give the people straw to make brick, as heretofore ; let them go and gather straw for themselves, and the tale of the bricks, which they did make heretofore . . . ye shall not diminish aught thereof. *Ex. 5 : 6, 7, 8.*

The planter stands, whip in hand, over his helpless and unoffending slave, and says to the people of the North : “ Let this subject alone ! The more you discuss slavery, the more I will compel my slaves to work, and the more I’ll flog them. Silence, then ! Unless you want to make their condition worse.” Is not this chivalrous ?

17. Ho, every one that thirsteth, come ye to the waters. *Isa. 55 : 1.*

Mourner in this vale of tears !  
Reaching after perfect peace—  
Looking on the future years,  
Dark and desolate as these—  
Here's a fountain running o'er ;  
Drink its waters—thirst no more !

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18. But themselves are gone into captivity. *Isa. 46 : 2.*

We have, as far as possible, closed every avenue by which light might enter their minds. If we could extinguish the capacity to see the light, our work would be completed ; they would then be on a level with the beasts of the field, and we should be safe. I am not certain that we would not do it, if we could find out the necessary process—and that under the plea of necessity.

*Berry, of Virginia.*

**19.** Them that afflict thee . . . have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over. *Isa. 51 : 23.*

If he be in chains, he droops and bows to the earth, because his spirits are broken; but let him twist the fetters off his legs, and he will stand erect.—*Patrick Henry.*

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**20.** Thou art filled with shame for glory . . . the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. *Hab. 2 : 16.*

Think of our country's glory,  
All dimmed with Afric's tears—  
Her broad flag stained and gory  
With the hoarded guilt of years.

*E. M. Chandler.*

21. *This day, 1835, the Convention for the formation of an Anti-Slavery Society in Utica, N. Y., was assailed by a mob, headed by a Judge, a Member of Congress, and other "respectable citizens."*

*The same day, four hours afterwards, the Female Anti-Slavery Society of Boston, was mobbed; and a rope put about Mr. Garrison: also by "respectable citizens."*

Therefore I take pleasure . . . in reproaches . . . in persecutions . . . for Christ's sake. 2 Cor. 12: 10.

He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee. Job 5: 19.

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22. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. Prov. 1: 33.



**23.** Ye that love the Lord, hate evil.  
*Ps.* 97 : 10.

Slavery is a dark spot on the face of the nation.—*Lafayette.*

Despotism ought not to be either practised or submitted to.—*Bishop Watson.*

He who upholds oppression shares the crime.—*John Howard.*

To steal a man is the highest kind of theft.  
*Grotius.*

Man-stealing is placed by the Apostle in the scale of crime next after parricide and homicide.—*Bishop Horsley.*

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**24.** The Lord also will be a refuge for the oppressed, a refuge in times of trouble. *Ps.* 9 : 9.

Where vice has held its empire long,  
'Twill not endure the least control ;  
None, but a power divinely strong,  
Can turn the current of the soul.

*Watts.*

**25.** Thou lovest evil more than good,  
and lying rather than to speak right-  
eousness. *Ps.* 52 : 3.

They wrest my words to mischief still,  
Charge me with unknown faults ;  
Mischief doth all their counsels fill,  
And malice all their thoughts. *Watts.*

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**26.** Oh, my God, I trust in thee . . .  
Lead me in thy truth, and teach me.  
*Ps.* 25 : 2, 5.

We shall prevail, if we trust in the Lord,  
and lean not to our own understanding, nor  
humor errors and prejudices, which some  
deem of no importance, but which we de-  
precate as "the pestilence that walketh in  
darkness, and . . . the destruction that wast-  
eth at noon-day."—*S. S. Jocelyn.*

**27.** But this is a people robbed and spoiled ; they are all of them snared in holes, and they are hid in prison-houses ; they are for a prey, and none delivereth ; for a spoil [a treading down] and none saith, Restore. Who among you . . . will hearken, and hear for the time to come ? *Isa. 42 : 22, 23.*

Plants that are much trodden upon seldom thrive. By treating the colored man like a criminal, we make him one ; and we also make ourselves responsible, in a great measure, at the judgment-seat of God, for crimes of which his compelled ignorance is the occasion.—*W. J. Snelling.*

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**28.** Thou sittest and speakest against thy brother. *Psa. 50 : 20.*

True honor will pay treble damages rather than justify one wrong by committing another.—*W. Penn.*

29. Thou that preachest a man should not steal, dost thou steal? *Rom. 2: 21.*

I ask whether the frequent marriages of poor ministers with widows rich in slaves have not brought a deep reproach upon the cause of religion? and whether those, who have thus entangled themselves in the meshes of slavery, are not looked upon by the very people to whom they were sent, as 'blind watchmen, dumb dogs that cannot bark?'—*J. G. Birney.*

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30. How then can I do this great wickedness, and sin against God? *Gen. 39: 9.*

Slavery is the full measure of unmixed wickedness; and scorning all competition, it stands without a rival in the secure, undisputed possession of its detestable pre-eminence.—*Wilberforce.*

31. For they prophesy a lie unto you,  
to remove you far from your land. *Jer.*  
27: 10.

Lo yonder is the pleasant ship,  
About to make her eastern trip  
To far Liberia's shore.  
'Depart in peace; be warmed, be filled;  
Our glowing charity hath willed  
To scourge you here no more.'  
And *prejudice* stood on the strand,  
And pushed their shallop from the land.  
*The Slave Ship and its Rival.*

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'Tis hard to bear within one's native land  
The frown of those who have a fairer skin;  
And harder still on Afric's baneful strand,  
To die in exile, though we've done no sin.  
*R. Douglass.*

ALL MEN ARE CREATED EQUAL.  
*American Congress of 1776.*

1. Ye have not chosen me, but I have chosen you. *John 15: 16.*

The energy that is to carry forward the intellect of a people, belongs to private individuals, who worship truth, who rise above their times ; who are moved by a *holy impulse* to assail vicious establishments sustained by fierce passions and inveterate prejudices.—*Channing.*

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2. Instruments of cruelty are in their habitations. O, my soul, come not thou into their secret ; unto mine assembly, mine honor, be not thou united. *Gen. 49: 5, 6.*

I would not have a slave to till my ground,  
To carry me, to fan me while I sleep,  
And tremble when I wake, for all the wealth  
That sinews bought and sold have ever  
earned. *Cowper.*

3. And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God? *Rom. 2 : 3.*

With what face can a slaveholding judge, fed, and clothed, and charioted in splendor by the forced action of bought and sold muscles, pronounce sentence of death upon the kidnapper, who has stolen a single African from his home? Can sin be multiplied into righteousness?—*E. Wright, Jr.*

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4. Because I delivered the poor that cried, and the fatherless, and him that had none to help. *Job 29 : 12.*

Did I this day for small or great,  
My own pursuits forego,  
To lighten by a feather's weight  
The mass of human woe?

*Jane Taylor.*

5. Declare ye among the nations and publish, and set up a standard; publish and conceal not. *Jer. 50: 2.*

I thought it my duty to expose the monstrous impiety and cruelty, not only of the *slave-trade*, but of *slavery itself*, in whatever form it is found; and likewise to assert that no authority on earth can ever render such enormous iniquities legal.—*Granville Sharp* as early as 1787.

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6. Thou hast heard, see all this; and will not ye declare it? *Isa. 48: 6.*

He who retains his fellow-man in bondage is guilty of a grievous wrong. All the sophistry of the schools can make nothing else of it. If he does not know as much, we will tell him so; and if it offends him—even let him be offended.—*W. J. Snelling.*



7. For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.  
*Rev. 12: 12.*

The question of slavery is not, and shall not be, open to discussion. The very moment any individual attempts to lecture us upon its evils, and immorality, and the necessity of putting means in operation to secure us from them, in the same moment *his tongue shall be cut out and cast upon the dunghill!*—*South Carolina Telescope.*

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8. The Lord hath his way in the whirlwind and in the storm. *Nah. 1: 3.*

God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.—*Cowper.*

9. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? *Luke 10: 36.*

He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. *Psa. 72: 14.*

How can ye play the Levite, and pass by,  
While Africa lies bleeding in your path?  
It must not, cannot be. Pour oil and balm  
Into her wounds, like the Samaritan.  
Upbear her in your arms and wipe her tears,  
Then carry her and lay her down to rest  
In Freedom's inn. Heaven will requite the  
deed. *W. P. Palmer.*

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10. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. *Psa. 76: 10.*

His wise forbearance has their end in view,  
They fill their measure and receive their due.  
*Cowper.*

11. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee ; or darkness, that thou canst not see. *Job 22 : 9, 10, 11.*

Ah, my dear country, dark clouds now hang  
o'er thee,  
And wider and deeper increases the gloom,  
Fearful's the prospect that now stands before thee,  
Lest Liberty's temple should soon be her  
tomb. *J. Coffin.*

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12. God resisteth the proud, but giveth grace unto the humble. *James 4 : 6.*

Ye judges of the earth, be wise,  
And think of heaven with fear ;  
The meanest saint that you despise,  
Has an avenger there.—Watts.

**13.** But let him ask in faith, nothing wavering. *James 1: 6.*

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. *Heb. 12: 24, 25.*

Thou wilt prepare our hearts to pray,  
And cause thine ear to hear;  
Hearken to what thy children say,  
And put the world in fear.—*Watts.*

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**14.** Bear ye one another's burdens. *Gal. 6: 2.*

Mother! when around your child  
You clasp your arms in love,  
And when with grateful joy you raise  
Your eyes to God above—  
Think of the negro mother, when  
Her child is torn away,  
Sold for a little slave—Oh, then  
For the poor mother pray!—*E. L. Follen.*

**15.** This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. *Job 27: 13.*

Every planter is a sentinel at his own door. Every Southern mother, when she hears an alarm of fire in the night, instinctively presses her infant closer to her bosom.

*John Randolph.*

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**16.** Turn ye again now every one from his evil way. *Jer. 25: 5.*

Emancipation is always *immediate*, when it takes place. There is a real illusion in the idea of gradualism. In the year 1827, ten thousand slaves were *immediately* set free in New-York, by virtue of an act passed in 1799. This was called gradual emancipation: but in fact it was *immediate* when it occurred; *prospective* before; never *gradual*.—*Abraham L. Cox.* [*What was gained by the delay?*]

**17.** The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood. *Ezek. 9: 9.*

By sophistry, evil habits, and the impostures of an anti-Christian priesthood, the understandings of men may become so darkened, and consciences so lethargic, that a necessity arises for the republication of self-evident truths—and that too in a voice of loud alarm, and impassioned warning! Thus did Clarkson and his confederates conquer the legalized banditti of man-stealers, the powerful perpetrators of rapine, murder, and (*worse than either*) slavery.—*Coleridge.*

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**18.** As the thief is ashamed when he is found, so is the house of Israel ashamed. *Jer. 2: 26.*

If these publications continue, what shall save the South from being regarded with hatred and horror by good men.—*Rich. Whig.*

19. Neither shalt thou bring an abomination into thine house . . . but thou shalt utterly detest it, and thou shalt utterly abhor it ; for it is a cursed thing. *Deut. 7 : 26.*

Tax our lands, vilify our country, carry the sword of extermination through our defenceless villages ; but spare us, I implore you, the curse of slavery—that bitterest drop from the chalice of the destroying angel !

*Faulkner, of Western Virginia.*

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20. And there shall be, like people, like priest : and I will punish them for their ways, and reward them their doings. *Hosea 4 : 9.*

They say to man, ‘ Be circumspect and thrive—

Be mean, base, selfish, bloody and prevail :’  
For the great deity they worship drives  
A trade in men, and signs such bills of sale.

**21.** Thou huntest me as a fierce lion.  
*Job 10: 16.*

When slaves run away from their "*happiness*," a hunt is immediately set on foot. A letter from Edenton, N. Carolina, mentions among trifling incidents, "*We have had great Negro shooting, lately.*"—*D. L. Child.*

The lords of our land to this hunting have  
 gone, [horn.  
 As the fox-hunter follows the sound of the

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**22.** And by good words and fair  
 speeches deceive the hearts of the simple. *Rom. 16: 18.*

Let us throw off the mask—'tis a cobweb one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants*; to be perpetually sermonizing, with liberty for our text, and actual oppression for our commentary.—*Wm. Pinckney, of Maryland.*



**23.** He delivereth the poor in his affliction. *Job* 36: 15.

The Lord, who sees the poor oppressed,  
And hears the oppressor's haughty strain,  
Will rise to give his children rest,  
Nor will they trust his word in vain.

*Watts.*

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**24.** That now at this time your abundance may be a supply for their want, that there may be equality. *2 Cor.* 8: 14.

When ye are set at the social board,  
When your souls are in converse poured,  
When ye are gathered around the hearth,  
Mingling your voices in friendly mirth,  
Never may Africa be forgot,  
Till your land is cleansed from its foulest blot.

25. And they are their own witnesses ; they see not, nor know ; that they may be ashamed. *Isa.* 44 : 9.

The negroes are a thousand times happier here with us, than they ever were in their own country.

Did the negroes tell you so themselves ?

No ; but people better informed than the negroes have told me so !—*Maria Edgeworth.*

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26. They have polluted themselves with blood . . . It is unclean ; depart, depart, touch not. *Lam.* 4 : 14, 15.

While in South Carolina, one of the richest in the province would have bestowed large gifts on me, which engaged me to acknowledge his affection, and the openness of his heart ; yet could I not accept his proffers, his riches proceeding from slaves.

*Ralph Sandiford, 1733.*

**27.** Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. *Ezek.* 3: 17.

He who would preach in the nineteenth century, must *know* the nineteenth century. Is he fitted 'rightly to divide the word of truth,' who is *ignorant* of prevailing sins and evils, and of the nature and power of those counteracting causes which defeat instrumentality, and roll the world away from the millennium?—*T. D. Weld.*

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**28.** Woe to him that buildeth a town with blood, and establisheth a city by iniquity! *Hab.* 2: 12.

He who supports the system of slavery is the enemy of the whole human race. He divides it into two societies of legal assassins—the oppressors and the oppressed. *Abbe Raynal.*

29. I am not inferior to you . . I am as one mocked of his neighbor, who calleth upon God, and he answereth him. *Job* 12: 3, 4.

I can with truth declare that among my negro scholars I have found as great a variety of talents, as among the like number of whites ; and I am bold to assert, that the notion of their inferiority is a vulgar prejudice, founded on the pride of those who keep them at such a distance as to be unable to form a right judgment of them.—*Benezet*.

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30. For thou hast rewarded me good, whereas I have rewarded thee evil. *1 Sam.* 24: 17.

Of all races of men, the African is the mildest and most susceptible of attachment. He watches the life of a master, whom the N. American Indian, in like circumstances, would stab to the heart. Is this a reason for holding him in chains?—*Channing*.

1. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. *Isa. 59: 14.*

There is a law above all the enactments of human codes. It is written by the finger of God on the heart of man; and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man.  
*Brougham.*

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2. But I have understanding [heart] as well as you. *Job 12: 3.*

Fleecy locks and black complexion  
Cannot forfeit Nature's claim;  
Skins may differ—but affection  
Dwells in black and white the same.  
*Cowper.*

3. They that plough iniquity, and sow wickedness, reap the same. *Job 4 : 8.*

The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on one part, and degrading submission on the other. The slave can do nothing from virtuous motives ; and the master becomes haughty, passionate, voluptuous, and cruel.—*Jefferson.*

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4. This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me. *Matt. 15 : 8.*

They watch to do their neighbors wrong,  
Yet dare to seek their Maker's face ;  
They take his covenant on their tongue,  
But break his laws, abuse his grace.

*Watts.*

5. The kings of the earth set themselves, and the rulers take counsel together, against the Lord . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision. *Ps.* 2: 2, 4.

The progress of this question will show what a creature man is! To what a length of atrocity he can go, unless fortified by religious principle! But it will likewise prove that a little virtue, properly leavened, is made capable of counteracting the effects of a mass of vice.—*T. Clarkson.*

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6. *Declaration of the Principles of the Amer. Anti-S. Soc. signed this day, 1833.* And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in. *Isa.* 58: 12.

7. Open rebuke is better than secret love. Faithful are the wounds of a friend. *Prov.* 27 : 5, 6.

When I am indulging in my views of American prospects and American liberty, it is mortifying to be reminded that a large portion of the people in that very country are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist.—*Lafayette.*

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8. And for this cause God shall send them strong delusion, that they should believe a lie. *2 Thess.* 2 : 11.

This has been remarkably the case with regard to Hayti, and the result of emancipation in the British West Indies. Selfish men put forth false statements, which are greedily received, and extensively published, because our consciences want an *apology for slavery*. All the *facts* are strongly in favor of immediate emancipation.



9. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High . . . the Lord approveth not. *Lam.* 3 : 34, 35, 36.

In the case of slave-holders, the law seems to make the right ; the very reverse of this ought to be the case ; the right should make the law.—*Maria Edgeworth.*

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10. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle . . . against the rulers of the darkness of this world, against spiritual wickedness in high places. *Ephes.* 6 : 11, 12. By a timid and time-serving policy, the usurpers of human rights are flushed with triumph, and menace in stronger terms than ever. We must adhere firmly to our principles.—*Benjamin Lundy.*

**11.** In all things showing thyself a pattern of good works; in doctrine showing uncorruptedness . . . sincerity, sound speech that cannot be condemned. *Titus 2: 7, 8.*

All incorruptible as heaven's own light,  
Speak each devoted preacher for the right !  
With truths that tyrants dread, and conscience loves,  
They winged and barbed the arrows of their thought,  
Sin in high places was the mark they sought.

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**12.** Even the ornament of a meek and quiet spirit, which is in the sight of God of great price. *1 Pet. 3: 4.*

The manner in which the duty of servants is inculcated, affords no ground for the assertion that the gospel authorizes one man to hold another in bondage; any more than the command to turn the other cheek justifies the infliction of violence.—*Wayland.*

13. I became also a reproach unto them : when they looked upon me they shook their heads. *Ps.* 109 : 25.

How will the provisions of our slave code be viewed in after time ? I fear some learned antiquary may use them as a portion of his evidence to prove the *barbarism* of the present enlightened and Christian era. I fear lest he may not *understand* the necessity which with us justifies our attempt to annihilate the mind of a portion of our race.  
—*Summers, of Virginia.*

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14. Was not my soul grieved for the poor ? *Job* 30 : 25.

————— I thank thee, gracious God !  
That I do feel upon my cheek the glow  
Of indignation, while beneath the rod  
A sable brother writhes in silent woe.  
*Southey.*

15. The mouth of the just bringeth forth wisdom. *Prov.* 10 : 31.

I wish to see all unjust and unnecessary discriminations every where abolished ; and that the time may soon come, when all our inhabitants, of every color and denomination, shall be free and equal partakers of our political liberty.—*John Jay.*

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16. I will avenge her, lest by her continual coming she weary me. *Luke* 18 : 5.

Before the act of emancipation was passed in England, innumerable petitions were presented to Parliament. One of these was signed by 800,000 women ! It is absurd to dispute that Congress has a right to abolish slavery in the District of Columbia. Petition ! Petition ! If they throw them under the table, still petition—till the table is lifted up by their numbers.

17. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope! *Isa. 5. 18.*

Slavery is a complication of every species of iniquity; the greatest practical evil that ever afflicted the human race; a system of enormities which bids defiance to every regulation which ingenuity can devise, or power affect, but a total extinction.—*Wm. Pitt.*

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18. Even they both are abomination to the Lord. *Prov. 17 : 15.*

To steal or buy an African on his own shores is piracy, If a human being cannot without infinite injustice be seized as property, then he cannot without equal wrong be held and used as such.—*Channing.*

19. We are become a reproach to our neighbors. *Ps.* 79 : 4.

Of all slaveholders under heaven, those of the United States appear to be most reprehensible; for man is never so truly odious, as when he inflicts upon others that which he himself abominates.—*Rushton.*

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20. For thy violence against thy brother . . . shame shall cover thee. *Obad.* 10.

Thousands are already beginning to look upon slave-holding as an atrocious crime. After emancipation is accomplished, future generations will look back on the present condition of the South, with the same mingled emotions of pity and abhorrence, with which we regard the piracies of Barbary and the robberies of Arabia.—*S. E. Sewall.*

**21.** She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. *Prov. 31: 20.*

Daughter of the Pilgrim Sires,  
Dwellers by their mouldering graves,  
Watchers of their altar fires,  
Look upon your country's slaves.

---

**22.** Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. *Jer. 15: 6.*

Oh, where is thy spirit of yore,  
The spirit that breathed in thy dead,  
When *Liberty's* star was the beacon before,  
*Religion* the spirit that led?  
Oh, where is the glory they left thee in trust?  
'Tis scattered in darkness—'tis trampled in  
dust!

When Christmas comes, buy nought for me,  
That wears the stain of slavery !  
For it would grieve my inmost heart,  
In whips and chains to bear a part.

---

**24.** Blessed is he that considereth the  
poor. *Ps.* 41 : 1.

With the merciful thou wilt show thy-  
self merciful. *Ps.* 18 : 25.

Brothers and sisters ? who with joy  
Meet round the social hearth,  
And talk of home and happy days,  
And laugh in careless mirth—  
Remember too the poor young slave,  
Who never felt your joy ;  
Who early old, has never known  
The bliss to be a boy.—*E. L. Follen.*



And to the listening shepherds sing—  
“Peace on earth to man be given!”  
And earth repeats the sound to heaven

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**26.** And I will give peace in the land,  
and ye shall lie down, and none shall  
make you afraid. *Lev. 26: 6.*

During the Christmas holidays in Antigua,  
after the slaves were *emancipated*, military  
force was entirely dispensed with, and all  
was quiet; while they were *slaves*, it had  
always been necessary to have troops out,  
to prevent insurrection.

Speed on the blissful hour,  
When chains and stripes shall cease,  
And rescued millions own thy power,  
Triumphant Prince of Peace!

**27.** Wherefore the Lord said, Forasmuch as this people draw near me with their mouth . . . but have removed their heart far from me, and their fear toward me is taught by the precept of men : Therefore . . . the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. *Isa. 29 : 13, 14.*

The progress of this question will draw a line between moral statesmen and wicked politicians. It will show us in the legislative and executive offices of our country, who are fit to save, and who to destroy a nation.—*Thomas Clarkson.*

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**28.** Christ hath made us free. *Gal. 5 : 1.*

In all things that have beauty, there is nothing to man more comely than **LIBERTY**.  
*Milton.*

**29.** As they were increased, so they sinned against me : therefore will I change their glory into shame. *Hos. 4 : 7.*

I have been accustomed to the services of slaves from my infancy ; and when I recur to my own observation, through more than forty years, I feel a settled conviction that slavery, as it exists among us, is opposed to the very essence of our government—and that by prolonging it, we are *living down the foundation-principle of our happy institutions.*—*J. G. Birney.*

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**30.** The name of the Lord is a strong tower. *Prov. 18 : 10.*

Abolitionists are not to be frowned down. They have pondered the whole subject too thoroughly. They have too long baptized it with prayer. They have sounded too deep into its woes and its wrongs ; and have too strong an assurance that God is with them.—*T. D. Weld.*

31. Behold, how great a matter a little kindleth! *James 3: 5.*

If God be for us, who can be against us? *Rom. 8: 31.*

I saw the expecting nations stand,  
To catch the coming flame in turn;  
I saw from ready hand to hand,  
The bright but struggling glory burn;  
And each, as he received the flame,  
Lighted her altar with its ray—  
Then, smiling to the next she came,  
Speeded it on its sparkling way.

---

Methinks I see a mighty and puissant nation rousing herself, like a strong man after sleep. Methinks I see her like an Eagle muing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance.

*Milton.*



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## APPENDIX.

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The following extracts were necessarily omitted in the body of the work :

*The Original Law.*

O execrable son ! so to aspire  
Above his brethren, he himself assuming  
Authority usurped from God, not given :  
He gave us only over beast, flesh, fowl,  
Dominion absolute ; that right we hold  
By his donation ; but man over men  
He made not lord ; such title to himself  
Reserving, human left from human free.  
*Milton.*

---

*The First Man-hunter.*

Proud Nimrod first the bloody chase began,  
A mighty hunter, and his prey was man.  
*Pope.*

*Severing Families*

E'en this last wretched boon their foes deny,  
 To live together, or together die ;  
 By felon hands, by one relentless stroke,  
 See the fond links of feeling nature broke !  
 The fibres twisting round a parent's heart—  
 Torn from their grasp, and bleeding as they  
     part. *Hannah More.*

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*From Bishop Horsley's Speech.*

But have we any prohibition of the slave-trade in the New Testament? None, my lords; absolutely none; and for the same reason, the crime, in its modern shape, was unknown in the times of the promulgation of the Gospel.

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*The Immortal Mind.*

"But woe for those who trample o'er a mind,  
 A deathless thing—they know not what they  
     do,  
 Or what they deal with!—man perchance  
     may bind . . .

The flower his step has bruised :—or light  
anew

The torch he quenches ; or to music wind  
Again the lyre-string from his touch that  
flew—

But for the SOUL !—O tremble and beware  
To lay rude hands upon God's mysteries  
there !”

---

*Sentiment of C. J. Fox.*

It is necessary to abolish slavery for the  
sake of our jurisprudence, and our christian  
character.

---

*Examination before Com. of House of Lords.*

I think if you will have slavery, you must  
have cruelty ; if you will have this system,  
you must have the stimulus applied ; and  
if a pecuniary result is to be expected, you  
must proceed, regardless of humanity : if  
you endeavor to incorporate humanity and  
religion with the system, that will not do ;  
the system will not take it, and the end will  
be pecuniary loss.—*Ex. of Rev. P. Taylor.*

There was only one way of profitably managing a slave estate—that was by flogging the slaves, and urging them on to work. If you want humanity and religion you must have freemen to do with. Slavery is so constituted in itself that it will not admit of an amalgamation with humanity and religion.

*Idem.*

I think religious instruction to any very great extent is not compatible with the present system of slavery.—*Rev. Mr. Morgan.*

The driver, with the long whip, generally winds it two or three times round his head, and can inflict thirty lashes within an inch of the same spot, if he choose to do so.

*Examination of Rev. J. Barry.*

Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and needy from him that spoileth him? *Ps. 35: 10.*

For they shall cry unto the Lord, because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them. *Ps. 19: 20.*